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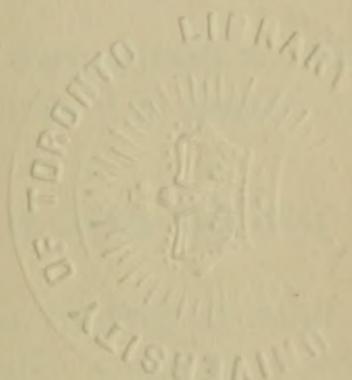
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GÀMĂGÀ NYÁ NUPE

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GÀMĀGÀ NYÁ NUPE

(NUPE PROVERBS)



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1951

GÀMĀGÀ NYÁ NUPE.

1. **A 'á gwalò dà 'gi piṅ, a 'á gwapìṅ dìn u ba :**

With the right hand they thrash a child, and with the left draw it to them (i. e., be firm but loving).

2. **A de gávò mánîṅ à, 'nyà nà wu u nà, u má jí :**

Don't rejoice over the finding of decayed fish, for what killed it, would have eaten it if it had been good.

3. **A de lǔkukù 'fiá à, ciṅ gwapà u lě :**

You don't get a pigeon for nothing, so look at its wings (i. e., some one did something to the pigeon first).

4. **A ècé gùdù kácé, a ma ècé pátí kácé, àmâ a ècé Sòkó kácé à :**

One may go around a ravine, or around a hill, but one cannot go around God (i. e., there is no escape from God).

5. **A èdǎ 'yà bè kàṇa nyi ekpà 'o le fití bo à :**

Even though one may make friends with a monkey, his arrow will not remain up *in the air*. (Don't expect impossibilities.)

6. **A èdzũ 'dě 'nà ko kuru à, kuru gà ágěṇa, ke wo gà 'á ku dà kún o ?**

If she wears her best clothes when making *kuru* food, when it is cooked and taken out to be sold, what will she then wear?

7. **A ègũṇ 'nà fi cigbàṇ nà, a gún 'nà fi 'tú be à :**

When a fire is kindled against a tree there is no need to kindle another fire against the parasite *on the tree* (i. e., what concerns the head of the family concerns all).

8. **A èkà nawú da à :**

Smoke cannot be confined *to one place*.

9. **A èkún eṣi nyíkàṅkpiṅci yà ezà 'mì à :**

One would not sell a toothless dog to one's

own household (i. e., do good to your own).

10. **A èlǎ emí wǎró pǎ fini à :**
Ground-nut oil cannot be wrapped in a leaf.
11. **A èlǎ eyì nùbà nù 'fá à :**
Tiger-nuts are not planted on guinea-corn land. (There is a place for everything.)
12. **A èlǎ kǎngàri bìsǎ lo kpáta à :**
A straw cannot be driven into baked ground to be used as a stake.
13. **A èlǎ pùtaka fi 'mi o yì gǎfù à :**
One cannot say "gǎfù" with the mouth full of popcorn.
14. **A èlǎ Sòkó gǔn bè èlǎ nyi à :**
God cannot be compared to a slate with writing (i. e., compare things that are equal).
15. **A èlǎ 'yé tú yáká tsudò bǎsè à :**
One *wife* does not count on using the others' pepper to make porridge (i.e., count only on that which is your own.)
16. **A èlè 'bi, dǎkò u sá wǎníkó à :**
When they are sharpening a knife the horse has no fear.

17. **A èlǒ a 'mì lo na, a èlǒ a nín lo à :**
Even though you may enter the house,
you don't always enter the hearts.
18. **A èsa 'wò níní gǎ, esùn áka à :**
One cannot say that the line is crooked when
only one hill has been thrown up (i.e.,
do not criticise until the work has been
completed).
19. **A èsó 'dzò nyá enya bi à :**
People do not hide away the seeds of
malice. (Forgive and forget.)
20. **A ètá tǎnkpóló şítá, ècé u yì
ádwáni:**
When they are talking about sixty toads,
they have added seventy to the original
(i.e., always make allowance for exag-
geration).
21. **A ètòbó dá n kàrà o pa kàrà à :**
One does not make up an extra load just
because another person says that he will
carry it for them (i.e., count only on
what you are sure of).
22. **A ètòbó 'jè o lo Gudú à, àmâ a gá
yà a bo, a nǎvǒ à :**

People do not go to Gudú just to get a meal but should they be offered one while there, they would not refuse it.

23. **A ètòbó 'nyà bà gĩ o, kpiṅ 'nyà mǎ gí à :**

One does not care to cultivate a taste for nice things, when he can have only what he begs.

24. **A gà 'ǎ 'dě mǎ sunṣunṣi, u gà u dzũ ásá :**

If you loan a garment to a poor man, you may expect him to wear it out.

25. **A gà 'ǎ mi ba yìsà, mǎḍa 'á mi wu à :**

If I am tied to a granary, I will not die of starvation (i.e., there will be no want if I am connected with a rich man).

26. **A gà 'á mi pa yìsa, n ḍa yìsà ábǎ à :**

If they bind me to the "yìsa" food, I will not allow it to sour.

27. **A gá èkpa 'nyà nyi nyà, a à kpa**

biyé du :

When one is thinking about dancing, he must also consider that his body will shake.

28. **A gá èpo şèlǔ, etí u fé nǔ kparò :**

When they roast a guinea-fowl, the partridge has a head-ache (i. e., when danger is near be careful).

29. **A gùṅ 'zìkó bè 'wùṅ nyi à :**

A great city is not taken by means of a little quarrel.

30. **Ajiṅ a cé 'kpà kîn yàbǎ ?**

When one shoots an arrow, does the ground move out of the way ?

31. **Ajiṅ a gba 'zàkó gò 'cami ?**

Do they follow a great man to receive only his blessing ? (They want something more substantial than that.)

32. **Ajiṅ a gbíṅ èdo gá a ci fi u 'yì ? :**

Do they ask permission of the granary to put corn in it ? (Of course not, it was built for that purpose.)

33. **Ajiṅ a lá nyankpa gúbà fi 'nà tswa ?**

Do they have two irons in the fire while forging? (One thing at a time.)

34. **Ajiṅ a ̀̀̀ si nugún yà kparò? :**
Can they make a boundary line for the partridge?
35. **Ajiṅ a tá 'gà 'mi kánsáná? :**
Can a person talk with a dry mouth?
(i.e., a person needs to be fed before he can work.)
36. **Ajiṅ a wo òkú nuwọ̀n kẹ̀zè? :**
Do they turn back at hearing the noise of water? (Don't be easily discouraged.)
37. **Ajiṅ a zo 'gà bẹ̀dzò a ci de 'gà :**
The trouble has to be settled first, then they can find out the cause.
38. **A jiṅ nyíṅa ge ebó 'suṅ o :**
Do well to-day on account of to-morrow.
39. **A kpàṅ dzákàngi da zùṅmà o, u gǻ, u pa nyikà bìcì à :**
A child carried on the back cannot say that he stepped on a fish (i.e., some lies cannot be hidden).

40. **A kpe te ke sàmi èlù nuwọn nà
a ci ku 'wó dà ọ́ u :**
People know that a sieve leaks and yet
they go and buy it.
41. **A kpétsò Sòkó nìkìṅ à :**
No one who trusts in God will ever fall.
42. **A lá 'bà kekere jìye à, kágă pátí
dà bo à gùdù dà bo :**
A place without anything cannot be de-
scribed, for if there is no hill there, then
there must be a ravine (i.e., there is an
answer to every question).
43. **A lá cigbè nyà gbàkó jìṅ nyà 'tí à :**
They don't give stomach medicine for a
pain in the head. (Don't beat about
the bush.)
44. **A lá emi mánà kún dàngi à, gàmă
wun à wọn 'nyà gạ etsú à :**
They don't waste good words selling a cat,
for it will not catch anything more than
rats.
45. **A lá 'gà tun nusa 'yé o vanyi à :**
No one accuses an old person to the face
hastily.

46. **A là gbàkó kàsà eyé dzákàn bo à :**
They don't open a crocodile's stomach
in front of children (i.e., they may
see something there that will frighten
them).
47. **A lá 'zà nàṅà gí 'fú voda :**
They ate this man like honey in a calabash.
(That is easy.)
48. **Aleki nyá yǐgbèci yì niní, nyá 'zà
nà wún 'nyà nà, u yì kpótsun :**
The sin of the thief is one, but the sins
of the owner are a thousand (i.e., by
accusing everybody of the theft).
49. **A le kpatsun dàngi yé, a ci lá
'gban dà u 'sín o :**
Make sure that you have the cat by the
neck first, then tie a string about its
body.
50. **A le yǐgbèci yé a gba bìcí iwun à :**
When they have found the thief there
will be no further need to trace his foot-
prints (i.e., when you have received
what you want stop asking).
51. **A li elúgi, ké nnà dà èsá bo à :**

In robbing a bird's nest, they do not take the young ones and leave the old (i.e., complete what you begin).

52. **A ló èdo kpàyì ke a ló nyá ekpán nà à :**

One does not enter a *kpàyì* granary in the same way that he would enter an *ekpán* one: *the kpàyì has thorns* (i.e., everything is not accomplished in the same manner).

53. **A lo latí zịn bé tsún a ma mmà; a lo latí zịn bé tsún a ma yàyǎ à :**

To go to the farm and return, and find that an uncle has been born is possible; but to go to the farm and return, and find that an older brother has been born is impossible.

54. **Alùbǎsa wuṅ ègò 'li nyá nuwọn à :**

An onion does not take the character of water (i.e., a child is not always like its parents.)

55. **A ma 'gi dèdè a lá yà màkuṅ-duṅnu à :**

If a bad child is born, they won't give it to the hyenas.

56. **A mú cigbè lá gintara batà à :**
People don't lick medicine and forget their tongue.

57. **A nà wo 'yé fia, kába wo jìṅ yèbo à, a bé nà wo 'nyà guṅ, we a bẹ̀ jìṅ yèbo :**

If one washes your face rubbing downward and you are not thankful, let him wash it rubbing upward and then you will appreciate it.

58. **Àsára, wuṅ gá èkà maza ka bò-lànci o :**

Misfortune is what keeps back the energetic man to make him wait for the feeble man.

59. **Aṣá! dùngùrù n de bída à :**

Oh! my banjo has no bells on it (i.e., just because there is no outward show connected with your work don't think it is useless).

60. **Àṣiáda u kà 'fú nyi mọ̀ à :**

To belittle honey does not hinder it from being sweet.

61. **Áṣiáda u kà 'zà nyi gí à :**
Slander does not hinder a person from eating.
62. **A tú 'mì kà 'yé nà, a tú 'mì kà tukpa à :**
You may build a wall to stop people looking, but you cannot build one to stop people hearing (i.e., somethings are possible and some are impossible).
63. **A womă gúbà guṅjì bo à :**
You can't enjoy two things on a sandbank (i.e., water is close by but wood is a long way off).
64. **A wú nusa gǎ, tsùṅ gǐ à :**
They don't teach old people how to take food. (Cp. "Don't teach your grandmother.")
65. **A yì we nnă 'bàkógi wo jìṅ gagà, biṣe nà òmă gúwo nà súṅkún ? :**
They call you the mother of twins and you are very proud, what about the hen that has ten chicken?

66. **A yì 'zà gúbà kpàta bo à :**

They don't call for two canoe-men at a ferry crossing (i.e., one will tell the other to take the canoe across).

67. **Áziki lá 'mì ye tú o :**

Prosperity causes the house to be rebuilt. (i.e., to enlarge it.)

68. **Bàbàgĩ u gá nyá 'nyantsǒ à :**

A dependent person never has as much, *nor is he as great*, as the one who gives.

69. **Bàde, wuṅ gá wuṅ má 'gà o :**

The one who does as he pleases is the one who does all the talking. (Might is right.)

70. **Bagi na de sèná à na, wuṅ à tú 'jè yé à :**

A man who has not got his board-money need not expect any porridge.

71. **Bagi nana kuṅ etí u ké :**

This man is bigger than his head (i.e., do not have too good an opinion of yourself).

72. **Bákábáká lukùlukù! ejè ábá, eni álu :**
The porridge is sour and the sauce bitter.
(i.e., there is nothing good.)
73. **Bǎlèlè dǔlèlè ! cigbàṅ àlè ta fítí o kǎntsǒ à suṅdà u :**
The branch that is broken and hanging is feared by the farmer (i.e., one fears danger when it is seen).
74. **Bà nà a te lánká nà, bàgá a pá tǎmù o :**
Where palm-branches are to be had there they make tinder.
75. **Banám̄ba ! guṣiagi ba kpára à :**
The kernel of the ground-nut is not fastened to the shell.
76. **Bànkotibũ ! nuwọṅ èsé 'zịṅ à :**
Water never fills a fish trap.
77. **Bàtaci u lwò kágbcì à :**
A slippery place pays no attention to a strong man (i.e., he can slip as easily as anyone else).
78. **Bàzà tami, èrĩ wuṅ èwǎ o :**

The one who converses loudly is wanting witnesses.

79. **Bàzà tamí, wuṅ èzũṅ gàmáná à :**

One who speaks so that all can hear is not likely lying. (Do not be afraid to speak up.)

80. **Bà 'wò fà gǎ, wuṅ à lo 'zì, èwòtsǒ gǎ wuṅ à lo mǎ :**

The one who has borrowed a garment says that he is going on a journey, *but* the owner of the garment says that he is going also *and needs it* (i.e., if you want to be independent neither loan nor borrow).

81. **Bàbà sá bè 'lú nyi à :**

The river-bank doesn't fall away with the bird *in it*. (Some birds scoop out nests in the sandy banks of rivers.)

82. **Bàgìdì bawǒ ! evo álà, sàngbàrà à da 'mì :**

When the calabashes are broken the packing net will be laid away to one side (i.e., when the life has gone out, the body is laid away).

83. **Bérébéré gǎ, u le 'be yé, ebe ma gǎ, u le wuṅtsó yé bédzò :**
One with good eyesight said that he saw a monkey, the monkey said that he saw him first.
84. **Bìcì títinkó wuṅ èjiṅ tukpa lefi à :**
The big toe never does the ear any harm.
85. **Bìni ènǎwùṅ nǎ, wuṅ ètuṅ 'zà à :**
The tree bee is only buzzing it will not sting (i.e., some people make a great fuss but do not accomplish anything).
86. **Bingi, wuṅ gá ètè misuṅ bàbòkó o :**
A small gourd will close the mouth of a large one. (i.e., a small hinderance often gets in the way of a great blessing.)
87. **Biṣe suṅsùṅgi nyá tálàkà, wuṅ gá yì nankó ruga wuṅ o :**
The poor man's chicken are his cattle.
(Make the best of what you have.)
88. **Biṣe suṅsùṅgi nyá zùṅzùṅká u kpe lúgbè ye à ; nnǎ u kpe u ye :**
Chicken hatched in the rainy season know nothing about hawks, but the mother hen does,

89. **Bìṣe yíwó ètí? :**
Do hens crow? (i.e., do not expect impossibilities.)
90. **Bokòbolóko ! èbo bo nuwọ̀ṣjèci à :**
Running water never gets tired.
91. **Bòlà lá 'wùṣ zẹ 'tsa :**
A weak person turns a quarrel into laughter. (i.e., he can't fight it out.)
92. **Bõnú a èdà a ci èguṣ wáká o :**
The way to climb a large tree is by the vine coiled around it (i.e., approach a great man through his friends).
93. **Cigbàṣ kpàrà wùṣ èbèkà 'vuṣ à :**
The bark of a tree doesn't smell like flesh (i.e., one thing cannot substitute another).
94. **Cigbàṣ na gá suṣ na wú na, 'á u wa, 'á u nú :**
Wood that smokes should be taken out and extinguished (i.e., remove the disagreeable person).
95. **Cigbàṣ na gbìṣ bè 'ka nyi na, u gá ányì, bè ka nyi gá wuṣ ye nyi o :**

Should a tree bearing thorns fall, and sprout again ; it will bear thorns.

96. **Cigbạn nạ má 'nạ nạ, u kó à :**
Wood that burns well will not last long (i.e., the man who over-works shortens his life).
97. **Cigbạn nạ wọncịn nạ, u jịn han-kàli bè bậạ nyi :**
The large tree that is growing on the edge of the bank had better be careful (i.e., one standing in a dangerous place, even though he be great, needs to be very careful).
98. **Cigbè nạ a le bè kókó nyi nạ, kágặ u zo 'gùn à, wụn à zo mậạ :**
Medicine that is mixed with food, even if it doesn't cure the disease, will cure hunger.
99. **Cigbè nạ má nạ u jịn cigbè à :**
Medicine that is sweet is not medicine (i.e., the nicest things are not always the most profitable).
100. **Cintàrà wúriági u kun dìnnĩ nyặ à, a ci ba u 'nyạ jịn nặnce à :**

The goat's tail that is not long enough to switch flies, should not be cut off to make a fly-switch (i.e., if he cannot support himself he cannot support others).

101. **Ciñciñ dé ciñciñ u yì o, àmâ nà we à ciñ 'tí we nà, wuñ à gá nyá 'zà :**

Love is love, but you will love yourself more than you will love another. (Self first.)

102. **Ciñni de 'già à, ga lá 'gwa nyá 'già to u mọ :**

The cricket has no blood, so do not touch it with a bloody hand (i.e., put the blame in the proper place).

103. **Ciñni gá áfunîn, wuñ 'á níñmĩ u ketsùñ gbàkó o :**

When the cricket is full it kicks itself in the stomach (i.e., over indulgence often causes one's own destruction).

104. **Ciñ n là, bè ciñ n to nyi, kici we à li o ? :**

Which do you choose, for me to knock the *pot* off your head and break it, or to lift it down and take out what I want? (Of two evils choose the lesser.)

105. **Ciṇwọṇ yì 'dzǒ à :**
Honour is no play (i.e., it costs money to be great).
106. **Ciṇ yé n lo wuṇ à wo 'gà zùṇmà à :**
The one who continues straight ahead will not hear what is said behind him (i.e., the way to avoid trouble is to attend to your own affairs).
107. **Ciṇ 'zà nà ciṇ 'o nà :**
Love those who love you (i.e., return good for good).
108. **Dàdà gà, wuṇ gà yì 'ba tsa o :**
To predict *the future* without parleying, is proof that it will come to pass. (i.e., people do not falter in telling the truth.)
109. **Dagba gà 'ǎ 'tsùṇ cé, dagba gá à gò wuṇ o :**
When an elephant kicks, only an elephant can receive that kick.
110. **Dagba nà ègí 'yì nà, wuṇ à dọ kân**

bo, a wọ̀n kânpaci à :

They will not blame the hired man if he allows an elephant to eat corn in the field.

111. **Dằkàgbokokí! nằmfa u gà áte 'gbạ̀n, wùn ázè kàrà 'tí :**

If the haversack-strap breaks, then it becomes a load to carry on the head (i.e., give timely aid).

112. **Dàngida wùn èfù sókù̀n à, yèkó gboró wùn èdà bẹ̀ o :**

The tale-bearer does not leap over the wall he comes in by the main road.

113. **Dàngi dạ 'mì bo ètá fifa, lugwa u lo kúsò u da u ciọ kạ̀nạ lẹ̀ :**

The cat sits at home telling how nimble she is, let her go to the forest and watch the monkeys.

114. **Dá n kàrà lá 'tí tùn 'gó :**

The one who offered to carry the load disappeared in the grass with it. (Don't trust strangers.)

115. **Dà n lo dạ eyé 'ga, ga lo mạ dạ eyé 'zìtsö o :**

The stranger has a desire to leave, the chief of the village however, wishes him to remain (i.e., do not let a good opportunity slip).

116. **Dàwũ mà da, yi mà mà fín :**
Dàwũ is good at making *beer*, and we are good at drinking it.
117. **Dàgà fumfúruyi o, áciṅ a ka nyika o :**
When the fish is fresh is the time to bend it. (Train a child when it is young).
118. **Dàgà làziṅ a èbici yeşí o :**
From the morning one begins to prepare for the night (i.e., do not procrastinate).
119. **Dàkùṅ na èzè gara na, bè eyé nyi wuṅ èzè wuṅ o :**
The small ant-hill growing into a large one, grows in the sight of everyone (i.e., do things openly).
120. **Dégi dégi áciṅ sòkógùṅci èwò gbàtà 'ku o :**
Little by little the leper pays his debt to the grave (i.e., by losing his fingers, etc.).

121. **Dégi dégi dākùn bò yèkó o :**
Little by little the white-ant hill takes in
the road.
122. **Dégi dégi Edù zá ci bé bò yèkó o :**
Little by little the Niger rises till it over-
flows the road.
123. **Dégi dégi gùlǔ èlǒ sòkó o :**
Little by little the vulture soars up into
the sky.
124. **Děkùn gúbà a èyà dòzì şuni à :**
Two white cloths cannot colour each other.
(You cannot give what you do not
possess).
125. **Dingi mi yì o, mi à dìņ 'o gwa dà
ke 'dù :**
I am only a water course but I will lead
you to the Niger. (Small things lead to
greater.)
126. **Dìņnǐ ègba 'pà gba, wuņ à sá
wuņ à :**
The fly is only following the leather, it
won't eat it (i.e., have no fear when
there is no need to).

127. **Dìṅnǐ gba 'ka ? :**

Do flies follow charcoal (i.e., will one work for another when he is not likely to receive anything for it) ?

128. **Dìṅnìkó gǎ yìzè yì vwónyí, èdzu gǎ u yì fínyí :**

The fly says that the world is very large, the spider says it is very small. (Vwónyí is the sound the fly makes when flying at large, fínyí when caught in a web. (Circumstances alter cases.)

129. **Dìṅnǐ kpákó, èfú niní :**

Two hundred flies, one bee (i.e., one brave man is better than two hundred cowards).

130. **Dìṅnǐ kpe 'tsu ye à :**

A fly does not know a king.

131. **Dìṅyě nuwọṅ èdà o :**

Water runs in ditches. (There is a right way and a wrong way.)

132. **Dòkò wuṅ èwo 'kú nínmǐ wuṅ à :**

A horse does not notice how hard his hoofs press the ground (i.e., a great man is not overly concerned about small things).

133. **Dùkùn nà èlù 'dzùn nà nuwọn
yekpára súnkún ? :**
If the pot leaks with gruel in it, what will happen when clear water is poured in (i.e., if it cannot endure this simple inspection what about the final)?
134. **Dùkùn sakùn nà èjìn enya ndondò
à nà, a èlǎ u kà 'nà :**
A broken pot is of no use, but *the pieces* can be used to shield the fire (i.e., old folks can make themselves useful).
135. **Dzákàngi ègĩ 'fú bè nusa nyi:**
The child is eating honey with the old man (i.e., children think themselves to be very important).
136. **Dzákàngi gá dā bo, wuṅ à bē ázè
nusa :**
If a child lives it will become an old person (i.e., if one perseveres he will succeed).
137. **Dzákàngi gá ègũṅ 'nà tsustu,
nusa 'á dā bo, u lá u gà ya :**
If children are kindling the fire of death, and an old man is about, he should scatter it.

138. **Dzákàngi nyá 'bà kpákó, bè nusa nyi nyá dạnà ení, ètàkpìṅ a gángání u yì o :**
 A child from a far-off country, and a stay-at-home old man, can both tell very interesting stories.
139. **Dzákàngi u gá de yìkùrù, nusa à gba u bára :**
 If a child has food an old man will become his follower (i.e., a man will do anything for a living).
140. **Dzákàngi u gá ègò 'gà nusa gà, wuṅ à bẽ 'á bìcí kạ tso 'gà gǎ:**
 A child that replies to an elder will get his foot in the matter (i.e., do not meddle in other people's matters).
141. **Dzákàngi u là 'gò 'tí à :**
 A child cannot break the head of the *egò* fish (i.e., do not expect impossibilities).
142. **Dzúrú dzúrú ebe yí ma re o :**
 The red monkey still continues to have red young ones. (Like produces like.)
143. **Ebá dèdè gamá ga jèbanci, wuṅ à de nyá u gaḡà kpe:**

A useless husband is better than a spurtle,
for the wife will have him to scold.

144. **Èbi ánǔ, wo gá à ba 'nya, egwa à kùṅ à :**

If the knife is sharp, and you are to cut something, the arm will not shake (i.e., make preparation and the accomplishment will not be difficult).

145. **Èbi gà ágá nú, wuṅ 'á 'tswa sá :**

When the knife is too sharp it cuts the sheath.

146. **Èbigi, naḱàgi wuṅ à sá o, àmâ èbikó naḱàkó wuṅ à sá o :**

A small knife will cut a small piece of meat, but a large knife will cut a large piece (i.e., according to the preparation so will the work be).

147. **Èbi na nú à na, a lá u pàmà bè tákùṅ nyi :**

A dull knife is rubbed against a stone. (There is a remedy.)

148. **Èbi nú, u dìṅ 'fú nínmǐ wuṅ à :**

However sharp the blade may be, it never makes its own handle.

149. **Ebó kpáká mǎ jìṅ à, 'zà nǎ gǎ èjìṅ u nǎ, u gǎ álè 'mì u ba :**
To commit a great sin is not good, and the one who does so will lose his way home.
150. **Ebó zo 'yé o, u mǎ zo nyǎgbàṅ bo à:**
A dispute may be ended according to the countenance, but still remain in the heart.
151. **Eci niní u nyi eci kǎmǎ :**
One bad yam will spoil all the others. ("A little leaven leaveneth the whole lump.")
152. **Èdǎ bǎmvogi ásá, kǎcé ádǎgwa :**
When the dandy's clothes are torn then he will stop gadding about.
153. **E 'dǎ sakùṅ a lá dìṅ nǎnkó à :**
A cow is not led with an old rag rope.
154. **Edìṅ ákǎ, ájìṅ a tsú u zùṅ gútwa-bà gúbà :**
When a stream is crooked, one will wade it twice seven times.
155. **Èdzǎ 'wó, wuṅ èni a nyǎgbàṅ kìn :**
Expensive pleasure causes the heart to fall.
(Remorse.)

56. **Èdo wu 'yì lǎ kântso jìñ 'rǐ :**
The corn-cockle destroys the corn and calls the farmer to witness (i.e., it was done openly).
57. **Efo kpátá a le kata bo à, ájìñ a cé 'fo le zèmpà o :**
Not every day does one sleep in the house, sometimes on the verandah (i.e., one does not always get what he wants).
58. **E 'fo na dzákàngì zè 'fú ya na, a wu u lu à, efo na u gá bé zè yekpára va na. efo gá a wu u lu o :**
Not on the day that the child spills honey is he thrashed, but on the day that he spills water. (Punishment may be slow in coming but it is sure.)
59. **Èfú da 'ge, bìni da ma :**
The bee made honey so did the tree-fly.
(Said of those who imitate.)
60. **Èfú jìñ 'gbàñ 'á gbàñ fíñ :**
The bee makes honey and then eats it (i.e., do not give and then expect it back again).

161. **Èfù wọ̀n 'sì à :**
A fetish placed by the roadside and eaten by a dog never affects it (i.e., the dog is not superstitious).
162. **Èga èkpa 'nà kpa, wuṅ èkúṅ wuṅ à :**
A fold only shelters the flock, it doesn't sell them (i.e., to have is not to own).
163. **Ega kpe cingini 'bù à, èmìtsò gá yà wuṅ o :**
The stranger did not know that the pounded yam was made from seed yams until the host informed him.
164. **Ega u kuṅ egi nà a ma ezi o nà à :**
A stranger can never have the same standing as one born in the town.
165. **Ega yígánci gá cín, zùngbere à ko 'ya :**
When an honourable guest arrives, the ants will drag canoes (i.e., with so much food about the ants will be seen dragging the crumbs away).

66. **Egà dèdè, nyikà fù nuwọ̀n bipa :**
 Bad news, the fish is bathing in warm water (i.e., it is being cooked).
67. **Egà fù sókù̀n à, ezà 'mì lá u bẹ̀ o:**
 Private conversation does not fly over walls, it is the people of the compound who tell it *outside*.
68. **E egàgà ácin a yì jinjin à :**
 Talking is not doing.
69. **Ègba de gĩ à, wùn à de yà kònú à:**
 If the governor has nothing to eat he cannot give to his prisoners.
70. **Egbá gúbà tá daga, gúlũ à le mada :**
 When two expert warriors join battle the vultures will go to sleep hungry (i.e., neither will kill the other).
71. **Ègba nyá Kwàlě wùn gá tùn a muge nyi si o, u ci gá, "Kágá ye dà de nyá 'fin à, ye à si nyá kîn" :**
 The governor of Kwàlě sent men to buy palm-wine, and said to them, " If

you are unable to get that which is up (palm wine), then you are to get that which is on the ground (beer)" (i.e., if you can't get what you want why take the nearest thing to it).

172. **Egbán gá nyá 'kín :**

Wisdom, *used while sewing*, accomplishes more than the needle (i.e., no matter how good the tools may be one must understand the work).

173. **Ègbán nàná à sá tsáká gúwo :**

This cord will outwear ten pairs of trousers. (Extra good.)

174. **Egbè u gà ázè 'gbè dagba, 'á 'şigi 'o wọn gǒ :**

When the hunt turns out to be an elephant hunt, call your dogs off (i.e., when the affair is too much for you, keep out of it).

175. **Egi, kpatsùn ràkùn u yì o, 'bà nà ába u nà wun à tá nyá u lo :**

A child is like a camel's neck, it goes where it pleases.

176. **Egi kpòkpò wo yì o nà èwu nnă u nà ?**

So you are the mallet that strikes the log ?
(The mallet is called the child and the log the mother.)

177. **Egi nà de ndă nà, u tú kunťí à :**
The child that has a father cannot do as it pleases (i.e., we all have masters).

178. **Egi nà ndă năvǒ nà, wuṅ gá èlǒ èdo kpàyì o :**

The child that the father does not like is the one who will go into the *kpàyì* granary. *This grain has nettles.*

- 179 **Egi Nupe ètá 'gà dīṅ à, 'gà tso u wá o :**

A Nupe child does not speak Nupe incorrectly, *if he makes a mistake* he is in a hurry.

180. **Egi Nupe, wuṅ à gá, gǎ, u wo Nupe, wo gá yà u, gǎ, u to nuwṅ u fi 'mi, u bè 'nà ciṅ u lě :**

If a Nupe child says that he understands Nupe, then you tell him to fill his

mouth with water and blow the fire,
and see what will happen.

- 181 **Egi wuṅ à gà, gǻ, wuṅ à ku 'wò
ndǻ u fà, u gà ágbǻ u kîn.**

If a lad says that he will wear his father's
clothes, they will drag on the ground
(i.e., do not undertake what you are
unable to accomplish).

- 182 **Egi yé mǻ, yági yé gò à :**

Children are possible, *but* how few *have*
grand-children.

183. **Egò dà nuwòṅ o, u yé 'gò nyá
dzǻmà à :**

So long as the *egò* fish is in the water it
will never consent to be called the *egò*
of the juju place.

184. **Egò èmǻ èvun à :**

The *bass* does not hatch *suckers* (i.e., evil
cannot come out of good).

185. **Egùn nǻ tá gorozo nǻ, u gǻgǻ à
edùn u gbiṅ o :**

When a great man is ill he doesn't speak,
he only groans.

186. **Egwa kána u gbà u 'yé kpe à :**
The monkey's arms are not that short that he cannot cover his face. (He is able to look after himself.)
187. **Ègwa sun etí niní à :**
The fruit of the *ègwa* tree has more than one pointed end, *it has two*. (There are two sides to a story.)
188. **Ègwǎ zǎ bě, Èyì zǎ bě, nuwọn ádǒkun :**
The river Ègwǎ rose, and the Èyì rose, so there was much water. (Every little helps.)
189. **Ejè ádzu, yikùrù ma ágbà :**
The porridge is watery, and there is no more flour (i.e., two misfortunes at once.).
190. **Ejè gà ágaká kîn bo, 'nyà nà wuṅ à sà gbàkó o nà, wuṅ à bě u sà dé bo :**
If porridge remains long on the ground, it will change there to what it is like in the stomach (i.e., if you wait long enough you will see the outcome).

191. **Èká gạ Sòkó à :**
God will outlive eternity.
192. **Èká tú mặngègi bàbò u báyèsí :**
When white -ants have covered over a clay
pot *to eat it*, then the calabash begins
to consider.
193. **Èká tú tákùṅ à :**
White-ants do not build over stones *to eat*
them (i.e., do not waste time over things
that do not profit).
194. **Eka wún kàrà o :**
The pad *placed on the head* determines the
ease of the load (i.e., conditions must
be favourable).
195. **Èkò gạ ácé egi 'zìtsǒ, ega u bé
jịn a cèto :**
If the towns people are hard pressed in a
fight, then the stranger *dwelling among*
them should give them assistance.
196. **Èkò kìn wọṅ 'dǎ à :**
A switch-up-snare set on the ground will
never catch a bat.
197. **Èkò nyàkùṅ wuṅ áfo gwa 'dǎ o :**

The shea-butter kernel in the drying kiln is out of the reach of the bat.

198. **Ekpá gbó à, wo gǎ, èbi nú à :**
When your arm is weak you say the knife is blunt. (cp. "Bad workmen grumble at their tools.")
199. **Ekpa sò, n gbà wòzè à :**
The snail when crawling does not stop at yam hills (i.e., when you begin a task carry it through).
200. **Ekpà wo yì o, a cé 'o, wo zín be à ? :**
Are you an arrow that is shot out and does not return ? (Said when a messenger is slow in returning.)
201. **Ekun gá áwọ́n líko, èkwà à fín 'già :**
When the battle is joined the spear will drink blood.
202. **Ele gá dù bàtà à nyì 'gó, kágá u du à, bàtà à nyì 'gó :**
If it rains the swamp will grow grass, and if it doesn't rain the swamp will grow grass (i.e., it will happen anyhow).

203. **Ele gá dù eká à tú 'bà, kágă u dù à, wuṅ à tú 'bà :**

If it rains the white-ant will build, and if it doesn't rain it will build. (Keep busy.)

204. **Ele, gwăzùṅmà nyá tsutsu u yì o :**
Sleep is the younger brother of death.

205. **Elekó gò mărúfa à :**
A straw hat is no shelter in a heavy rain.

206. **Ele wu mi, tòtò gă wuṅ à wu mi be :**

The rain drenched me, and then the droppings *from the trees* said they would drench me again (i.e., when a man has fallen all try to keep him down).

207. **Elúkó ló 'gba, elúgi ábici :**
When a big bird lights in a tree, the little ones leave.

208. **Elú kukù u lá tsùkùṅ à :**
An old bird never carries a stick.

209. **Elú nà èyì ele nà, ele à wu u :**
The bird that calls the rain will get wet itself. (Those who make trouble won't escape it.)

210. **Elú nà gǎ wuṅ à gĩ zùngbéré nà,
bè yědíṅ nyi wuṅ à nàkiṅ o :**

The bird that says it will eat driver-ants will leave in a hurry. (Driver-ants bite the bird's throat and sometimes kill it.)

211. **Elú tsubú kárà tsubú, egàtsò átsu, egà ákpatiatia bambè egà swàfà nyi, swàfà gà átsu, egà ásàle :**

When a person dies *owing money* there is trouble adjusting his estate ; but when a child in pawn dies the affair awakens, *another child will have to be supplied as security* (i.e., some matters are more difficult than others).

212. **Eli kîn ba u jîṅ nyagbàṅ kîn ba à :**

To act humble doesn't mean that the heart is humble. (cp. " Actions speak louder than words. ")

213. **Emagi gá ágĩ wuṅ à tá yà tu-
kpa :**

When a mosquito is going to bite it will tell the ear *by buzzing* (i.e., make known your plans to someone).

214. **Èmà lá 'yé, nàmpà lá zùnmà:**
A serval-cat in front and a leopard behind.
(cp. " Between two fires. ")
215. **Emìtsǒ gún 'nà à, ega à po 'ci à:**
If the host has not made a fire, the
guest will be unable to roast yams (i.e.,
do not be forward).
216. **Èmì nyá sunsùnci, ácingă kútí
èšiwù o :**
The juju man waits a long time for money
at the poor man's house (i.e., one can-
not give what he does not pössess).
217. **Emitúmodù, dàngi wọn dídia:**
The cat has caught a parrot. (Has more
than it bargained for.)
218. **Èmǔ ádzǔ, nyankpa mà ádzǔ, ka
u fé dòkòdzà, u gà á gwa dà
nuwọn yèkò o :**
The tongs are red hot and the iron is red
hot, even if it were the head blacksmith
he would put his hands in cold water
(i.e., everything about the task is
trying).
219. **Enà 'á le etsugíci yé wun átsana:**

When fire sees a king it burns fiercer (i.e., two great warriors cannot agree).

220. **Enà de òkùn 'á kàyé u ci gǎ wuṅ à suṅwùṅ bè nuwọṅ nyí.**

Because the fire had a pot to help it, therefore it said it would quarrel with the water, *and boiled it dry.* (Don't take an unequal advantage.)

221. **Enà u gà kuṅ 'yì gǐ, wuṅ ákuṅ 'tùṅ ta :**

When the goat is old enough to eat corn, it is old enough to be hit with the pestle.

222. **Enà gboró nà átà wǔriàbia wuṅ ègbíṅká yèkó 'mì à :**

The driver-ants uever lose the road on the way home.

223. **Enà kalú dzúdzǔ wuṅ èdìn kúsò à :**

The *kalú* bird may be ever so red but it will never set fire to the forest.

224. **Enà pà 'tí u ló 'ga à :**

If a goat swings its head it will be unable to enter its house.

225. **Enùgi nà kani 'gbà nà, wàńko gá-ní yì gà lo :**

The small vine that twists about the tree will grow up with it.

226. **Enya dzúró wuṅ èlǎ zùba à, àmá wuṅ èjīṅ asike :**

Red dye does not rub off *on another garment* but it reflects on it. (Influence is felt.)

227. **Enya ènyǎ 'zà, wuṅ à lõ guṣe nyá ewa à :**

If a person is being chased he will not enter a snake's hole.

228. **Enya 'fiṅ u gbàgbà à :**

That which is high up in the air is by no means small.

229. **Enya gà áze 'yè, eyé gà áya nuwọṅ :**

If anything strikes the nose the eyes will run water. (Sympathy.)

230. **Enya ma 'nyà, dìṅṅíkó ma kpīṅkpīṅni :**

Badness bears badness, and horse flies bear larva. (Two evils.)

231. **Enya na ezà nyá u tso wuṅ à na**

“Enyì gàfù” u la wuṅ o :

When trying to overtake a thing and failing, one will say “Oh its a hairy thing anyhow.” (Sour grapes.)

232. **Enya ndondò tí ke enya na à :**

Nothing makes so much noise as a drum.

233. **Enya 'o gà ázo 'na 'bà o, 'á 'yé lă bo :**

When you have nothing more on the hearth take your eyes away.

234. **Epà na a da Èdù o na, u ci da à na, a lá u da sangi ? :**

If the hide taken to the Niger river, cannot be softened there, are they likely to take it to a stream (i.e., if a great man cannot help you can a poor man)?

235. **Èpò lá 'yé sà 'kpán, wuṅ à wa 'tí ke èkpán na à :**

Even though the *èpò* grass resembles guinea corn, it cannot bear a head like it (i.e., there is a difference between the genuine and the imitation.

236. **Èrĩ tú dòkò, 'gàtsö èdà gugwa :**
The witness rode *away on* a horse and the complainant *returned* empty handed.
237. **Esà jìka ágbịn a gặ dàngi lá wuṅ à :**
If a bag of salt is missing they will never accuse a cat.
238. **Eṣì ba 'vùṅ lá nyankpa à :**
A dog fond of flesh will not carry off a piece of iron by mistake.
239. **Eṣì gá èyèṅa nyàkùṅ, èmì èba u nyi zín :**
When the dog comes to warm itself by the kiln, it is anxious to return home again (i.e., it can be easily seen when one is penitent).
240. **Eṣìgi na ènàwùṅ na, wuṅ à ko 'zà nyíkà kpwò à :**
The dog that growls will not bite many people.
241. **Eṣìgi na gòmì 'gbè na, wuṅ gá a lá gírì dọ o :**
The dog that is a good hunter, is the one that will wear the collar.

242. **Eṣì nínfuci bè eṣì maḍağùṅci nyi.
èzà a à mǎ à :**

The conversation between the hungry dog and the satisfied one, will not be very pleasant (i.e., the rich and the poor cannot associate).

243. **Etià buriàtià, kara gbódzú lá
zùṅmà jìṅ 'yé :**

The crab is wise he has made the back the front ; it can walk either backward or forward. (Make use of every thing.)

244. **Etià buriàtià, kpaṅmi gà ákukù
u ké da gbòkò dà ye dzwa be :**

When okra becomes old the sap goes to the roots and it sprouts again. (Try and try again.)

245. **Etí gà áşć, kàrà 'fiṅ o :**

When the hair is long, the job belongs to the razor (i.e., everything has its use.)

246. **Etí gíkiṅni à, kòrò à nyi nu-
woṅ à :**

If the head is not erect the throat cannot swallow water (i.e., it cannot be done that way).

247. **Etí nà dá 'gĩa nà, wuñ à dǎjĩn
be à :**

A great warrior will not come and prostrate himself *before common people*.
(Honour to whom honour is due.)

248. **Etí u ló etítsǒ à :**

The head is never too heavy for its owner.

249. **Etí 'wùntsǒ a le kókó yé o :**

You will see a lump on the head of the man who began the trouble.

250. **Etó nà ezà leyé nà, u tuñ u 'yé
bo à :**

When one sees the sword-grass he will not allow it to pierce his eye. (Be on the alert.)

251. **E toto dǎngi à, enya nà èwọn
bise nà dókuñ :**

There are many things that catch chicken besides cats. (Don't accuse hastily.)

252. **Etun, wuñ gá ẹlǎ ezà wǎngi gá
gwa o :**

It is work that puts one man a head of another.

253. **Etsú kpákó dāngi niní :**
Two hundred rats *don't equal* one cat.
(Cp. " One bee is better than a hand-
ful of flies. ")
254. **Etsu lá 'gbè, yě̀lè mǻ lá :**
The king held a working assembly, so also
did his father-in-law. (Often one is in
a delemma not knowing whom to please.)
255. **Etsu tá gwa u kǻ à :**
When a king stretches forth his arm it is
not bent. (Say what you mean.)
256. **Etun ègba dìnní eyé 'tuñtsǻ bo à :**
Work will never go slowly so long as the
owner is about (i.e., if you expect the
work to be done keep your eye upon
it).
257. **Etun gǻ, u sunḍà kǻgbóci à, bò-
lǻnci tsá wun èsunḍà o :**
Work says that it is not afraid of the
strong man it is the weak man that it
fears. (Cp. The hare and the tortoise.)
258. **Evo alá òkùn èmǻtsǻ, òkùn gǻ
alá evo mǻtsǻ :**

When the calabash breaks the pot laughs,
and when the pot breaks the calabash
laughs. (Tit for tat.)

259. **Ewa gǎ u kpe binákún ye, tsù-
kún kpe gǎ u :**

The snake says that it can do a mean trick
(*harm*) but a stick can do more.

260. **Ewó dá 'gà ke nuwọ́n dá 'gun
nà :**

Money softens a dispute as water softens
clay.

261. **Ewó 'gò u kun nyá 'sin à :**

The price of the *egò* fish is not as much as
that of the *esin* fish (i.e., all things
are not equal).

262. **Ewó kpákó wọ́n şèlǔ gǎ 'te :**

Two hundred cowries will catch more
guinea fowls than bird-lime. (Money
is power.)

263. **Ewó mà yì nyàdǎ, gbàtàwò yì
kàsà :**

One comes to borrow money like a turtle
with his head on the ground, but pays

it back like a crocodile *with his head in the air*.

264. **Ewó mà yì 'zà, gbàtàwò yì 'wùṅ :**
Borrowing money is peace, but the paying back again is trouble.

265. **Èwò nà giama leyé nà wuṅ gá wuṅ èsà o, wuṅ èsà èwò kon-dò à :**

The colour of the garment that the chameleon sees is what it imitates ; it can't imitate the garments in a hamper.

266. **Ewó yì kara o :**
Money is the witness (i.e., money decides the question).

267. **Ewó wu 'zà ga tsùkùṅ :**
Money kills more men than a club.

268. **Ewú nà a ètí èmì şekpátá nyá ezi o nà, gbărúfù 'zì a gbàyě o :**
The challenge of the enemy made outside the city wall shows that the young men of the town are despised, *for the enemy has approached even to the gates* (i.e., to press one to his face is to de-

pise him).

269. **Eya da à, bicí ma dà à:**

It is too shallow for a canoe, and too deep to wade.

270. **Eya gbà eyapáci à:**

A canoe is never too small to carry the canoe-man (i.e., a gift is never too small).

271. **Èyà gúbà na ge na, wuṅ gá èmà gbă sókùṅ bè dọ̀zì nyí o:**

Only two good friends would loan one another two thousand cowries over a fence (i.e., do not expect favours from strangers).

272. **Èyà lá n kùṅ, èyà lá n sá, wo gă, we à dă 'yà be à, ke we à jìṅ na sá wo na o?:**

A friend sold you and another friend redeemed you, should you then say that you will never make any more friends; what about the one who redeemed you? (Take the good with the bad.)

273. **Èyà mi gá águṅ yilà, mi à gĩ yilà tsùṅ à:**

If my friend climbs a *yilà* tree I will not eat green *yilà* fruit (i.e., a friend can get you what you want.)

274. **Èyà we má 'kòcé we èmănîn, wo tswá 'fo nà èkò u à bĕ gún bè wòtsó nyi nà :**

Your friend is a good fighter and you are glad, but guard against the day that he may fight against you.

275. **Èyà yĭgbèci, yĭgbèci u yì o :**

The friend of a thief is a thief.

276. **Eyé áli 'gà, wuṅ ázè năbăbàngi :**

The witch of night becomes a fire-fly in the morning (i.e., at night it takes very little to frighten some people).

277. **Eyé áşí yizè áde kperè :**

When the sky is black the world has a cover over it.

278. **Eyé dĭṅ 'tswa u cé làzĭṅ à :**

The *new* moon is never in such a hurry that it appears in the morning (i.e., take your time). The new moon is

only visible for an hour or so after sunset.

279. **Eyé leyé wuṅ à lǎ wuṅ à :**

The eye sees but cannot take away.

280. **Eyé n daṅa bè nyá 'o nyi :**

Face to face.

281. **Eyé u leyé, u ge ga wuwo :**

To see is better than to hear.

282. **Eyi ádá, èbo ádá, ndǎkó gbòyǎ
n gǎ nyá u átsana :**

The sun has set, tiredness has gone, and the juju-man says that he is now getting warmed up to it. (There is a time for everything.)

283. **Eyi wàrà gá piṅ 'dò, nínmí u yì
tsátsáyí :**

If a grain of corn falls in to the mud, the inside is still white.

284. **Ezà ádá u kpe à, wuṅ à gũṅ eya
gútá ci bé kpe :**

When a man becomes poor he does not realize it, and it will take three years for him to find it out.

285. **Ezà à dā̀ bḕ 'zàkó nyi, wuṅ à de 'nya 'zàkó :**

The person attached to a wealthy man will always be receiving from him (i. e. the lesser depends upon the greater).

286. **Ezà áde tsùkùṅ, eṣì ko u nyí-kà à :**

The man who carries a stick will not be bitten by a dog. (Be prepared.)

287. **Ezà ágbāṅ u tá à :**

A wise person will not talk about *his wisdom*.

288. **Ezà à lele ké 'o, wuṅ à saḷe ké 'o :**

If a person retires before you, he will awaken before you (i.e., if you would finish early, begin early).

289. **Ezà gá le 'zì niní bḕ sòkógùṅci nyi, wuṅ à lǎ gwa tsùṅ kò :**

For one living in a leper-town, it is better to close the fists *so as to appear to have no fingers*. (Do as others do.)

290. **Ezà gá le 'zì niní bḕ sòkógùṅci-**

nyi, wuṅ à sùṅ 'nà vùṅ nín-
mĩ u, ebó u de 'bà u fé ke u
nà :

A person living in a leper-town had better scorch himself with fire that he may appear like the lepers. (Same as above.)

291. **Eyé ásí wùrù ádökun :**

When the sky is black there is plenty of shade. (When trouble comes it doesn't come single-handed.)

292. **Ezà átsoba òkùn, wuṅ à tà èzùn gwakpa :**

If one gets too close to a pot he will get pot black on him. (Keep away from evil.)

293. **Ezà áwũṅkpá ògà 'zì bàbo a le u yé ezì ndoci bo à ; sunà u tsá à lo bo.**

A person is never so tall that he can be seen from one town to another, it is his name that will reach there.

294. **Ezà ètà gǎ, wasa u má, wuṅ à lá 'gwa ògà èmì 'wa bo à :**

Even though a man may boast that his

antidote for a snake bite is the best, he will not put his hand in a snake's hole *to prove it*.

295. **Ezà fé dòkò 'tí o, u mà gwa bi-
şe à :**

A man on horseback cannot show the height of a fowl.

296. **Ezà gà áná 'zà vǒ, u gá ètsú
nuwọ̀n bẹ̀, u gǎ, wuṅ èla rǔn-
gbǎ kpe u :**

One who hates another would say, if that one were wading in water towards him, that he was raising a dust on him (i.e., some people will find an excuse to make trouble).

297. **Ezà gá ègà, gǎ, u ọ̀dà mǎngè o
cín gòga, wo gǎ, kícítsǒ wo ọ̀dà
o, gàmǎ mǎngè ọ̀dà bo tò nyá
bàkóm̀bàgi :**

If one tells you that he has got into a pot and descended into a well, then ask him which pot it was, for there are many sizes, some like bottles (i.e., allow for exaggeration).

298. **Ezà gá gà, gǎ, Ke ké mi gí lě à nyagbànyì gò u bě o :**
 When a person says, " what is there that I have never eaten ", envy caused him to say it.
299. **Ezà gba maḥwòci gǎ, u de 'nyà à, u gǎ wuḥ à dà gba ndǎcé ? :**
 If the follower of a butcher complains of not having enough meat, is it likely that he would follow a hunter ? (Be satisfied with what you have.)
300. **Ezà lá tsu à, a gí u 'gún ? :**
 Do they divide a man's goods before he is dead ?
301. **Ezà 'mì mi wuḥ à de 'kuḥ mi à sá wànikó à, gàmǎ u gà ágùḥ mi à :**
 If the people of my town are at war, I will not fear, for they will not fight against me (i.e., there is safety in friends).
302. **Ezà na ága yěká na. u yé òḥ dà evo 'bò à :**

A very shewd person cannot be caught and put in a calabash.

303. **Ezà nà a wá nà cbà pìṅ wuṅ à :**
There is always room for one who is wanted.

304. **Ezà nà de emí à nà, wuṅ gá èpo 'bò o :**
The one who has no oil heats the oil cruise *to get all out.* (Necessity.)

305. **Ezà nà de èyà eya bàci à nà, wuṅ à de nyá eya ǻnà à :**
The man who had no friend last year, will not have one this year either (i.e., suspicion remains).

306. **Ezà nà de 'wó à nà, wuṅ gá èwǻ gǻḍa o :**
The one who has no money wants the article divided. (Poverty cannot be hidden.)

307. **Ezà nà etí ètá nà, wuṅ gá èwǻ 'ka o :**
The one with a sore head is the one who wants a pad *for carrying a load* (i.e. it is the sick man who wants medicine).

308. Ezà nà èwǎ yìzè nà wuṅ à dzò-dzò à, ezà nà èwǎ èku nà wuṅ à dzòdzò à :

The man who wants to gain this world won't play, and the one who wants to gain the next world won't play either.

309. Ezà nà èwǎ 'zà kàmà u leyé nà u lo dzukóda :

If one wants to see a crowd let him go to the market place (i.e., look for a thing in the proper place).

310. Ezà nà èwǎ 'zà nà, wuṅ à de gùṅci 'á ya à :

When one wants followers he will not turn away even an invalid (i.e, take what you can get).

311. Ezà nana 'á mi wa 'kà :

This person singled me out as a tally nut.

312. Ezà nà nínmí u 'tìṅ kpógaṅ à :

One does not cry when washing his own wound.

313. Ezà nà tú 'do nà, u gǎ, etí u sa à, 'zà nà şiyé ciṅ u lě nà, u gǎ, etí u ása ? :

If the one building the granary does not say that he is afraid *in case he should fall*, is the person on the ground likely to say that he is? (Do not worry over that which does not concern you.)

314. **Èzà nyá kpàkota, u dà bĕ kpàn-gwagi o :**

The conversation behind the door has come to the front of the house. (Everything will out.)

315. **Ezà sa 'wò niní a gă, "Wuṅ ákà"; u gă wuṅ à sa bàci be à? :**

After throwing up a furrow and they say "It is not in line," is it right for a person to say that he will not throw up another? (Perseverance brings success.)

316. **Ezà típaci u womă yìzè à :**

A timid person does not enjoy the world.

317. **Ezà yígánci u lo kpàta u ciṅ 'ya bo à :**

A respected man will never go to the ferry-crossing and not get a boat across. (Do good and you will receive good.)

318. **Ezà 'zà kàmà wuṅ ètsu da yigí-
dí bo à :**

A man with a large following, when he dies, will not be left in the sun (i.e. do good during life and in death you will not be forgotten).

319. **Ezì nà a kpe 'zà ye à nà, tsùkùṅ-
gwasuṅ gāmá gā u :**

A walking stick is a bet or recommendation in a town than a messenger who is not known.

320. **Ezì nà gǎ, wuṅ à wǔṅ 'tsu à nà,
gùlǔ à le 'zì gá o :**

The town that says that it will not obey the king will have vultures living there. (The breaking of the law means death.)

321. **Ezì nà we à lá 'wó lo nà, ewó
gá wún síri wuṅ o :**

If you are to take money to another city, the securing of the money decides the time of your departare.

322. **Fini gǎ, wuṅ à nyanya nyá 'fè
à, u de èdza nyá 'gwa u ? :**

The leaf said that it would not dance to

the wind, has it got a drummer of its own? (Make the best of what you have.)

323. **'Fo nà ezà fà 'wò wǎngi nà, wuṅ à gũṅ yèlè u 'fo gá à :**

The day on which a man wears his best clothes he won't meet his father-in-law.

324. **Gagagúgù, yǐgbèci zana wuṅ ácé 'wò 'gwa :**

The thief that steals a fence mat cannot hide it up his sleeve.

325. **Ga jìṅ ma, wuṅ gá yì cigbè ga kpe ma :**

"Don't do it," is the best remedy for,
"Let it not be known."

326. **Ga jìṅ siáka bè dagba nàkà nyi ma, múṣàri o :**

Don't question the ceremonial cleanness of elephant meat : for it is impossible to bleed one.

327. **Ga kún eṣì nyíkànkpiṅci yà mi ma :**

Don't sell me a toothless dog. (Deal honestly.)

328. **Ga lwò ège nyá bagi ma, bagi dé u de 'wó :**

Don't consider the goodness of a man just let the man have money.

329. **GàmǺná ázè 'già nàkà u :**

Lying has become as blood to his body (i.e., part of his nature).

330. **GàmǺná tá ga 'tìṅ :**

A lie hurts more than a sore.

331. **GàmǺná wuṅ èsà a ròbò à :**

A lie does not cause a person's throat to swell.

332. **Gànda núhún, egà nyá nín u ga nyá dê :**

What has not been said is more than what has been said (i.e., you have not heard all).

333. **Gàṣikiya li 'gwa ga 'kò :**

Truth keeps the hands cleaner than soap.

334. **Gbàkó nusa bo a tuṅ nyásá o :**

Into the hearts of old people they tip

rubbish (i.e., old people are compelled to listen to reports both good and evil).

335. **Gbangba álàkítì, eyé 'gunṣò egun éfé ci èzè dākùn o :**

The builder's clay becomes an ant-hill before his eyes *because it dries up* (i.e. it happened before his eyes).

336. **Gbín a gà dőkun, we a wo 'gà dőkun :**

Make many enquiries if you would learn much.

337. **Gbínagàwõgi, yégi zè a gà pá**

The one who is always asking questions is a brother to the one who answers saucily (i.e., both are a nuisance).

338. **Gbínḡà wõ u gbínká à, àmă zùn-mà u tsá ásó à :**

One who always asks the way won't go astray, but he cannot hide where he is going.

339. **Gbínḡbiḡniḡ u gà ákun eṣì, u gà 'ă 'ṣì wu :**

If enough ticks get on a dog they will kill it (i.e., don't overwork a person).

340. **Gb́ngb́iṅniákú fokútsalé! cìkà lá 'yé mà tsutsu, ebó u de 'bà u kpe bódáci ye :**

He pretended to be dead that he might know who were his friends. (Slyness.)

341. **Gbòngbò cegídí! ewó wu 'zà gá tsùkùṅ :**

Money kills more people than a club.

342. **Giamá gá ánikîṅ, zùṅyě ásuṅ Sòkó :**

When a chameleon falls, God has been put to shame. (The chameleon is so very cautious.)

343. **Gí n ci tsu, wuṅ ègb́ngà kútí à :**
A fetish could not prevent a hungry person eating though to eat meant death.

344. **Gintara bè nyíkà nyi, a ècé 'fo suṅwùṅ :**

Even the tongue and the teeth quarrel now and then. (The best of friends fall out.)

345. **Gò gí u de o, u de gò jìṅ à :**

“ Take and eat this ” she is always saying but they never say to her, take this and make food ” (said of one who is always giving).

346. **Gòrò gà àgàkà nuwọ̀n, kágă u zín bè nyikà nyi à, wuṅ à zín bè nyasá nyi :**

When a hook is a long time in the water, if it does't bring up a fish it will bring up weeds.

347. **Gò sụngwa, u yì gò gĩ à :**

Take and hold it does not mean take and eat it.

348. **Gò ye kùṅ, wuṅ èlugwa cènkafa de kpára à :**

It is by beating the rice again and again that the husks are removed.

349. **Gùṅci de yipa à, wuṅ à nà yèkò vǒ à :**

If a sick person cannot get hot water he will not refuse cold. (Beggars cannot be choosers.)

350. **Gùṅci le ekún yé ègògà, u ci jin yèbo Sòkó :**

A sick man saw a corpse going by and he thanked God *he was still alive.*

351. **Guṣe vuṅla màkuṅduṅnu, wuṅ à da bo, u yì bè dāsun nyi, u da bo à, u yì bè dāsun nyi.**

A hyena's cave is to be feared whether he is in it or not.

352. **Jèbanci gbóká 'á dùkùṅ là, dùkùṅ gò u 'mi 'á po 'na :**

The spurtle got strong and pierced the pot, the pot took hold of it and put it in the fire. (Out of the frying-pan into the fire.)

353. **Kágă a dabó à, a gá u ? :**

If there is no complaint, will there be a settlement? (There must be a reason.)

354. **Kágă èdě we zo kókóta à, vùdùṅ-nù wuṅ à zo 'già à :**

Unless your clothes are free from lice your finger nails will not be free from blood.

355. **Kágă efà bá à, wuṅ à gāmá gá jèkùṅ :**

Even if the *efà* food is not sour, *which*

is the way they like it, it is better than leavings.

356. **Kágă egi tígí à, a lá u ? :**
 If the child doesn't cry will it be carried ?
 (What is worth receiving is worth asking for.)
357. **Kágă enyà ta nuwọ̀n bo à, zùṅ-
 gbere à lo 'kpàṅ à :**
 Unless there is something on the water
 the ants won't cross over (i.e., there is
 a reason for everything).
358. **Kágă Sòkó lá céndzú wu à, wuṅ
 à bě ázè yìkuṅnu dzúrú :**
 If God does not destroy the green palm
 kernel, it will become a ripe one.
359. **Kágă t̀̀nkpóló ko a nyíkà à, a
 gà lă u dă tsàkà 'á dzũ à :**
 Even though a toad doesn't bite, it is not
 likely that one will put it in his trousers
 (i.e., there is no need to do every-
 thing).
360. **Kágă t̀̀nkpóló ko a nyíkà à, wuṅ
 à po a yèkòyèkòyĩ :**
 Even though the toad will not bite, it will

give one a chill *if he handles it* (i.e., it will do one thing or the other).

361. **Kágbó nyá bàbò, wuṅ gá yì 'gbạ o :**

The strength of the water-bottle is in the cord *used in carrying it*. (" The chain is no stronger than its weakest link. ")

362. **Kágbóci gá 'á suṅ 'o 'gwa, kágă wo măṭsạ à, wuṅ 'á wo le 'kpá :**

If a strong man takes hold of you and you do not laugh, he will jerk your arm out (i.e., it isn't policy to show ill feelings towards a superior).

363. **Kágbóci gúbà a du konkòrò u géna à :**

Two men in authority cannot *agree long enough* to cook a mangel.

364. **Kágbóci lágwasuṅ 'nya, bòlanci lá gwa kpé :**

When a strong man has hold of a thing, the weak man lets go. (Might is right.)

365. **Kágbóci pa kàrà nínmĩ wuṅ à :**

A strong man never makes up a load for himself *equal to his strength*.

366. **Kákùṅ nà eka tuṅ 'o bìcì nà, kángá wo gǎ, we à dà 'dà o :**
 After a thorn has pierced your foot then you put on sandals. (Cp. " Lock the stable door after the horse has been stolen. ")
367. **Kàlànkpà wọṅ rógó, u jìṅ 'vùṅ à :**
 The trap caught a stone, not meat (i.e., there is no profit in it).
368. **Ka mi jìṅ bíngi yà 'zà kpátá, mi jìṅ bíngi yà we yi à :**
 Even though I am a gnat to every one else, I am not one to you. (Said by one in authority when despised by some one under him.)
369. **Kápa kápa a gí màṣê o, tatacìṅ à jìṅ a 'mi dzwàgwà :**
 The way to eat *màṣê* is to nibble around the edge, if you bite into the centre it will leave your mouth greasy. (There is a right and a wrong way.)
370. **Kàrà ázǎ 'zà, èka ge etí u bo à :**

If a load is too heavy, then the pad has not been placed on the head properly.

371. **Kàrà fókó u lõ 'zà à, àmâ wuṅ èpà u zò :**

A light load will not tire one, but it looks unwieldly.

372. **Kàrà nyá gbă gúwo, wuṅ ácé 'wò 'gwa :**

A load of twenty thousand coveries is too big for a sleeve.

373. **Kàsà nà ba gbàngbă dà nà, wuṅ-tsó dà bè hankàli u nyi :**

The crocodile stalking the duck finds that it is also watching him.

374. **Katambà wéncín lá gbodonjì gbàyě à :**

The large porch does not despise the clay pit *from whence it was dug*.

375. **Kata nà de gbètí à nà, sàsà banza :**

A roof without the pointed top is not pretty.

376. **Kata nà wo gà 'ǎ yà ega cín à**

**na, ga lugwa u lo bo dà yǎyé
mǎ :**

The room that you do not intend to give to the stranger do not let him lounge about in it.

377. **Kata wasa Sòkó, ezà na gǎ wuṅ
à zùṅ u na, wuṅ à tsu bè lèn-
ze nyi há 'sín o :**

The one who attempts to thatch the house that God has predestined to remain unthatched, will die with his scythe in his belt. (God's plans cannot be altered.)

378. **Ka wọṅgi o, wuṅ ègbǐṅ nuwọṅ :**
Even the darter bird is drowned *sometimes*.
(Cp. Accidents will happen. ")

379. **Kánaḡi yífùrù ta ekpáṅ o, dàdà
u gba o :**

The monkey that leaps up on to the bucket is only following the actions of his parents.

380. **Ke èbo we bè ejè gǐ nyi nyá èmì
ndǎesí nyi o ? :**

What makes you tired of eating porridge

in *ndăeşi's* home (i.e., where one is well fed will he complain)?

381. **Ke ké bìcí gútwani o ?:**

How is it that you have only nine toes?
(This is said of one who has spent all his money.)

382. **Kendò nà cecengi yì nà ácingă nuwọ̀n yì o :**

According to the size of the blister, so is the amount of water (i.e., things are just as they appear).

383. **Kendò nà dzúngi tso 'zà nà, ácin u bó a 'kpá o :**

In just so much as the small entrance is a short way out, so does it skin the back (i.e., you gain in one and loose in another).

384. **Kendò nà sùnsúnnú yébo bàtà nà, bàtà áma nuwọ̀n :**

Even though the swamp-grass likes the swamp, the swamp becomes too deep for it *and kills it*.

385. **Kendò nà wo sá bùkàta nà, ácin we à wò wuọ̀n o :**

Just as you have made your arrangements,
so will you have to follow them out.

386. **Kiátiákiátiá gǺ, wuṅ à lǺ kàrà
ràkuṅ :**

The donkey said that he would carry a
camel's load. (Don't brag.)

387. **Kínkèrè tuṅ tákùṅ ? :**

Do scorpions sting stones ? (Cp. " You are
spending your strength for nought..")

388. **Kínkèrè wuṅ ètuṅ 'tí à :**

Scorpions do not sting people on the head.

389. **Kókó só mi à, mi à só kókó ? :**

Since the wart has not hidden itself for
me, will I hide it ? (Expect others to
treat you as you treat them.)

390. **Kókó, u kuṅ 'nyà nà u kú nà à :**

A growth on a thing is never as big as
the thing itself.

391. **Kókó zùṅmà tacìṅ, eyé le u yé à,
egwa mǺ tuṅ bo à :**

The wart on the centre of the back cannot
be seen with the eye, nor reached with
the hand.

392. **Kpákó gạ 'wó 'ši :**
Two hundred is more than twenty (i.e., there is no comparison).
393. **Kpákó kùṅkwàṅ kpákó, kpákó wara kpákó :**
Two hundred strung cowries are two hundred, and two hundred loose cowries are two hundred (i.e., a king is a king).
394. **Kpànkàṅà u wu 'gi à, egwa u bà wuṅ o :**
Dangerous play does not kill a child but it may break his arm.
395. **Kpankòrò bìsà, enà gá tuṅ bo, wuṅ à sunzùnyě :**
When fire reaches a node on the *bìsà* grass it becomes *ashamed and burns slower* (One's progress is impeded in a difficult place.)
396. **Kpànkotibù ! nuwọṅ fé mą̀gè o ză à :**
Water standing in a pot will never rise.
397. **Kpára kpára kà tsutsu à, sònũ sònũ wuṅ èkà yìzè le à :**

Always being in a hurry does not hinder death, neither does going slowly hinder living.

398. **Kpárá sókùn u yì o, u dā nîn bo
u ma dā dē bo :**

He is a beam in a wall being both inside and outside. (This is said of one who understands both sides of the case.)

399. **“Kú bè làzìn nyi,” u de ’wùn à,
àmâ bambè nyá gbògì nyi :**

“Good morning”, does not cause offence except in the case of the baboon *for traps are set for them.*

400. **Kúkpáká fé nínmí tsúkùn ó, gǎ,
wun èye tsúkùn de.**

A tortoise in a bone says that it has more bones inside.

401. **Kúkpáká wun ètígí à, àmâ wun
èbayé :**

The tortoise does not cry but it blinks (i.e., get as near to the original as possible).

402. **Kúkúndùkú kàmadùkú ! zukùn**

na a nù yàbà na, wuṅ gá a nù yakági o :

The hoe that is used to hoe bananas is also used to hoe red peppers (i.e., both had the same opportunity).

403. **Kútí na ezà kpeye na, wuṅ à nyi wuṅ à :**

One will not defame the juju he believes in. (Don't be two-faced.)

404. **Kútízi wuṅ èwu wòcèci à :**

To threaten in the name of a juju will not kill a trader (i.e., some things are proof against juju).

405. **Láfiyà èlă Gõyì fín 'ge à :**

It is not good will that compels the Fulah to drink beer.

406. **Lá 'ga sá 'mì 'á èmitsõ da gbà-tà o :**

To bring a stranger in is to put the host in debt.

407. **Lá n gason wũncin ge ga lá m batà :**

To trouble me is better than to forget me.

408. Lá 'nya wǔ 'zà, lá u da gí re be
wǔncìṅ jìṅ nyabótá à :

To show a person something, and then eat it, is not stinginess.

409. Lá 'yé wǔ cigbàṅ kánsáná, fum-
fúró gò kîṅni :

While waiting for a dried up tree to fall, a green one falls instead (i.e., often while expecting the death of an aged person, we learn that one in the prime of life has died).

410. Lèkenlèke nà lá nínmǐ u dà nà-
kó kà nà :

The cattle egret sets itself at herding cattle. (Said of one who works when not asked to.)

411. Lěngòjìṅ ebó èkuṅni o, wuṅ èkuṅ
dàdà mi à :

The apprentice will soon get tired but the master will not. (Everyone to his trade.)

412. Lúkóngi gǎ, eyé bo u kpe tákùṅ-
céci ye o, kácìṅ à, ezà wǎngi
kà à :

The dove says that by the *expression in the eye* he knows a stone-thrower, otherwise a man is not bent over.

413. **Lùkóngi gúbà a ènyă dòzì fiņzo bo à :**

Two doves will never drive one another away from a threshing floor (i.e., why quarrel when there is enough for all and to spare).

414. **Lùkóngi tá 'gbạn n ta 'gbạn mạ :**

The dove told of his wisdom so I told of mine (i.e., meet him on his own ground).

415. **Lulu te à, a fiņ wuņ à :**

If the thread does not break there will be no need to join it.

416. **Lulu yí suņ re, biyé à da yavuņ à :**

As long as there is cotton growing there will be no need to go naked (i.e., if it can be had we will have it).

417. **Mạđạ gá ègùņ 'zà, a kiņ láya gổ wuņ à :**

When a person is hungry they dont' make

a charm *to prevent hunger* and hang it on him (i.e., use common sense).

418. **Măḍagũnci u kpe 'jè ásámù ye à:**

A hungry person does not know poisoned food.

419. **Măkuḍuḍũnu ègĩ 'gó à, sáyí nàkà:**

The hyena does not eat grass but meat (i.e., give a serviceable gift).

420. **Măkuḍuḍũnu gá èfín nuwõḥ, eṣi-gi à de ? :**

While the hyena is drinking water will the dog get any ?

421. **Măkuḍuḍũnu gă, u wo 'mi ndă u mą wo nyă nnă, egi ną u tá gwa gò ną, u de lefi à:**

The hyena said that he heard the father and also the mother say *that they would give the bad child to a hyena*, then for putting forth his paw and taking the child, he was not to blame.

422. **Mănăfiki nyă kạnạngũḥ, gwakpa bo u ḍa o :**

The hypocrisy of the drum is in the drum-

mer's elbow (i.e., put the blame in the right place).

423. **Mánááwoci wuṅ gá èbe 'zìsa nyi o :**
An ungrateful person causes others to be ashamed.

424. **Máná munu, yìsa fà n gwa da 'fú o :**
It is a sweet kindness when the food falls out of the hand into honey.

425. **Màn nà de fùla dàra à nà, u gá, "Enyá gá èlè a 'tí :"**
The priest who has not got a red Fez cap says, " That thing makes the head itch. " (The fox and the grapes.)

426. **" Mi à lo 'zì, mi à lo zì, " wuṅ gá èlă 'zì lokpá o :**
" I am going, I am going, " that is what makes the journey so long.

427. **" Mi de kú-kú-kú- kú, " Mi de kú-kpáká :**
" I have found a tor-tor-tor-tor, " " I have found a tortoise ". (Do not hesitate or some one will get ahead of you.)

428. **Mi de 'wó ení nyína à, wũncìṅ ma à kà mi gbǎ nyi de 'suṅ à :**
 I haven't got a cowry to-day, but that does not hinder me from having two thousand to-morrow.
429. **"Mi le 'zì gāká," wuṅ ágbà egi na a ma ezì gá o na :**
 "I have lived in that town a long time," does not make me equal to the child who was born there.
430. **Misuṅ èlo 'dzǒ lo, eyé bo egà da o :**
 The mouth laughs it off, but the trouble can be seen in the eye.
431. **Misuṅ na bè yíkò na, wuṅ à zì ení nyi kó à :**
 The mouth that whistles will not refuse to sing (i.e., some things go in pairs).
432. **Mita dzukó wuṅ à wu cigbàṅ à :**
 The market noise will never kill a tree.
433. **Mi tánya mi tsu à, goró zì 'mi? :**
 I was sick but did not die, should the undertakers feel badly ?

434. **Mi tú u yé hárí eyé átú 'wó ení :**
I waited for him until my eye became a
cowry shell (i.e., formed a cataract).
435. **'M bo bişe kuṅ kàrà à, wuṅ átun
látí, u gà ázè kàrà 'tí :**
To carry a fowl about at home is not a
load, but by the time one reaches the
farm, it has become a head load (i.e.,
it may not amount to much at first,
but it will later on).
436. **Mmà dèdè wuṅ gá èkúṅ mặgi o,
àmà mặgi nà wọnyé nà, lá
mmà kún :**
It was a bad uncle that sold his nephew,
but if the nephew is smart he will sell
his uncle.
437. **Nạkà áwo, ezun wo gạ u :**
If the meat in the oven is dry then the
oven is dryer.
438. **Nàmpà kukù u wọṅ 'nà 'mì
bo à :**
A leopard is never too old to catch goats.
439. **Nàncé gà ámă, zùnyě áli tanci :**

If the poison is good then the bow need not be ashamed.

440. **Nḅankó ágbĩḅ o, a wá u tò 'dogbà :**

When a cow is lost they will search for it even under the granary (i.e., when seeking spare no trouble).

441. **Nḅankó èdǻjĩḅ yà bàtà à :**

The cattle don't thank the meadow. (Often we are not thankful for the daily blessings.)

442. **Nḅankó lo ègĩ kpàkùḅmǻ fédùḅ à :**

When a cow goes to pasture her hide is not left behind.

443. **Ndǻkpági gǻ a gba 'gà nugùḅ-ci :**

The tortoise says that they ought to keep to the first agreement.

444. **Ndǻ 'mì le, u tígí mǻḅà ḅ :**

The head of the house will never cry because of hunger. (Do not tell your troubles abroad.)

445. **Ndǻ 'zà gá èzũḅ 'gbà, egi otsó u**

fé u zũṅ gǒke :

If the father is working that hard that he is breaking an axe, then the son will be breaking a hatchet.

446. **Nínmǐ enyatsuci o, áciṅ a de 'nya bè ráyi nyi o ; tò nínmǐ enya bè ráyi nyi bo, a de enyatsuci o :**

Among dead things will be found something with life ; and among the living things are the dead. (There is some good in the worst, and some bad in the best of us.)

447. **Nîn gà áfu 'zà, jèkùṅ yì 'lǐ o :**

When a person is full, what remains bears witness to it.

448. **Níniní bicí wa 'guṅ bo, tànkpóló tsá, gǎ, wuṅ à wa gúbàbà, u ci ákpè pàrà ta bo :**

One foot at a time is the way to get out of the mud, but the frog said that he would get both out at once, and landed over on his back.

449. **Nnǎkó ègà, gǎ, “ Gò 'mí lá da 'zo**

gĩ,” wotsó à gà, gǎ, “Gò ’zo lá dā emí gĩ.”

If the old lady is always saying “Here is some oil to put in the beans,” you ought sometimes to say “Here are some beans to put in the oil.

450. Nnǎ niní mǎ biṣe, ’zawũṅ à yì tíí :

One hen hatched the chicken but they will serve different purposes.

451. Nukpayì gúbà a èlǎmitú dòzì banza à :

Two grey beards do not follow one another for nothing.

452. Nunfù ge a ’á ka ’ga à :

If the farmland is good they will not give it to a stranger.

453. Nusa dā ’bà o enya nyi à, ámâ a lá egwa ’bà ’nā dīṅ a wa :

When an old person is near by nothing will be spoiled, but exception must be made in the case of fire.

454. Nusa gà ábici nyá tsutsu, dzákàngi à gĩkiṅni ciṅ u lě :

The old man runs away from death, but the child stands and looks at it.

455. **Nusa tûtuntí u yì o, ezà ndo-ndò èku 'bà dà ya kpe u :**

An old man is a dumping ground, everybody throws sweepings on him (i.e., everyone tells him their troubles).

456. **Nuwọn àmăló, zèmpà à de fín :**

Even if water is scarce, the threshold will have enough to drink (i.e., it will get the dish water).

457. **Nuwọn èdăyěnú bá à :**

Water does not become sour.

458. **Nuwọn èwo 'mi kara bo à :**

The water never dries up where the crab lives. (Said of one who always has plenty.)

459. **Nuwọn gà áwo, tsùrù gà ádăgwa àmâ bambè tsùrù Mămăgi nyi :**

When the river dries up the falls also dry up, but not the falls of Mămăgi. (This river never dries up.)

460. **Nuwọn nà èjè nà wuṅ à bo à, u mą à li 'fo fá à :**

Running water never gets tired, nor does it stop for a day's rest.

461. Nuwọ̀n nà sẹ̀ bàbò à nà, wuṅ gá èbe dùkú nyi o :

It is the water that doesn't fill the pot, that makes the most noise.

462. Nuwọ̀n nyá 'wó ení, bè nyá 'wó 'ṣi nyi, bőkùṅ niní u yì o :

One cowry's worth of water, or twenty cowries' worth is all the same color.

463. Nyagbàṅ kìn ba, u jìṅ eli kìn ba à :

The body prostrated on the ground is no sure proof of humility.

464. Nyagbàṅ nà efè èsun ci 'á cigbàṅ lè ya dà nuwọ̀n o nà, nyagbàṅ gá ma nuwọ̀n sun u ci u jè dà lo :

The same anger which caused the wind to rip a branch off a tree and cast it into the water, also caused the water to drift it down the river.

465. 'Nyá nà a lá ta yìzè nà, wuṅ gá a gà 'ǎ nà u kìn o :

That which was used to make the world
will also be used to destroy it.

466. 'Nya na ezà à gĩ na, wuṅ gá u
ye 'na u da o :

One pokes the fire that is under his own
food (i.e., attend to your own affairs.)

467. 'Nya na ga má na, wuṅ gá si
'nya bi tí o :

That which is extra good is a forerunner
of something bad.

468. 'Nya na má misuṅ 'o bo na, wuṅ
à jìṅ gbàkó 'o 'gùṅ, tò 'nyá na
lu misuṅ 'o bo na, wuṅ à jìṅ
gbàkó 'o ànfani :

Whatever is sweet in the mouth will be
bitter in the stomach, and whatever is
bitter in the mouth will be sweet in the
stomach.

469. 'Nya na má só na, u sundà 'nya
na má 'bà wà na :

A good hider is afraid of a good finder.

470. 'Nya na sàkà na, u bé tsuṅ 'nya
na le 'gó na tsuṅ :

Whatever rises early will come and find

that which slept in the grass, (Cp. The early bird catches the worm).

471. 'Nyā nā tuṅ Rúbu nā, wuṅ à gbà Bìdǒ à :

What has reached Rúbu will not miss Bìdǒ. (It will not be overlooked.)

472. 'Nyā nā 'zà dzò nā, wuṅ gá wuṅ èmǎ o :

What a man sows that shall he also reap.

473. Nyānkpa fú ya u kà tswaci ázì-ki nyi jìṅ à :

Flying sparks do not hinder the blacksmith in his work.

474. Nyāntsǒ u le nyá u yé, u gǎ, u le ènyà yé à :

The owner gazing upon his belongings would not say that he saw something evil.

475. Nyika, wuṅ èzà 'ni à : a ècé 'fo kà wuṅsǒ gǐ :

There is never too much fish in the sauce, it is only occasionally that one can get fish to eat. (There is never too much of a good thing.)

476. Nyimi dèdè gāmá gá 'mì wasa
wun à gūn 'nà dā 'm 'bo :

A bad wife is better than an empty house
for she will make a fire in it.

477. Nyína yì yìzè, èsun yì èku :

To-day is this world, to-morrow is the
next.

478. Nyizàgi gā ále kútí yé, u gā 'á
'yé pín :

If a woman looks at a juju she will have
to wipe her eyes.

479. Piṅpiṅ donci wun èlà donci à,
'bà nā wo le u yé nā, bagá we
à lu u gwa o :

Rolling a mortar will not break it, there-
fore take it back to the place where you
got it from (i.e., return what you bor-
row).

480. Ràkun ègí 'kà, kiátiákiátiá u yé-
gǎ, 'nyā nā dá nā :

The camel was eating thorns and the don-
key thought they were soft. (Said
when one imitates another.)

481. **Ròbo nyá èdă wuṅ èzĩṅ kīn
nyi à :**

Food for bats is not found on the ground.

482. **Ròbo tànkpóló guṅ 'fīṅ à :**

The toad's food is not found up off the ground. (God will place nor blessings within our reach.)

483. **Rògònkpe, ebó zùṅmà u gò o, u
ma şidzòşì, yitsó tsá èlă u gò-
zùṅmà o :**

Remorse comes to warn us of after results so it is really a forerunner, but we take it and place it behind.

484. **Sàṅgi wuṅ gá ètè yèkó nyá jì-
ka a :**

A small bag closes the mouth of a large bale.

485. **Sàṅgi u tuṅ bà 'li à, naḱà à ke
u bá :**

The birch rod doesn't reach the character but the body will make the connection.

486. **Sàngi yèkó wuṅ èdìṅ 'zà ení gbăugi a:**
The switch-grass by the roadside does not strike one person only.
487. **Sòkó bò 'fo, ndă 'á 'yé nŭ wuṅ à bò ndă otsó, ke wuṅ à jìṅ o:**
God took away a life and father was sad, if God had taken father what could the have done.
488. **“Sòkó dé,” Kiadia gba Gõyì:**
“God knows,” was the answer that the Kiadia people made to the Fulahs *when asked if they would acknowledge the Fulah regime* (i.e., don't commit yourself).
489. **Sòkó èdĩnyé à:**
God is in no hurry.
490. **Sòkó jìṅ 'nyà fi bàbòkó o yà we, u mą jìṅ fi bingi o yà mi; kágă wo tswá bingi mi à, mi à bĕ lá bàbòkó nyá wotsó là ya:**
God gave you a large calabash full of

blessings, and he gave me a small one ;
if you are not careful with my small
calabash, I will break your big one.

491. **Sòkó kpe kendò nà u jìṅ kàba bè
zùnyě u nyi nà :**

God knew how to hide the shame (naked-
ness) of the maize with the husks.

492. **Sòkó kùṅ, swàfà mánìn :**

When it thunders the child in pawn is
glad *it is going to rain and he won't
have to work on the farm.* (Cp. It is an
ill wind that blows no one any good.)

493. **Sòkó nà sá 'mi nà wuṅ à tè wuṅ
à :**

God who made the mouth will not close it
up. (Cp. The Lord will provide.)

494. **Sòkó yà a 'nyà u sazi à, yìzèci
wuṅ à yà 'o 'nyà, wuṅ à sa
'o zì :**

God gives and does not remind us con-
tinually of it; the world gives and con-
stantly reminds us.

495. **Sòkó yà kurangi o, kácìṅ à, enà
latí èta 'zà à :**

God gave the red deer its color ; deer do not use red cam wood.

496. **Sòkó u le gạrạ yé ke u wọncịn nạ, u ci lá zùnyě yà kájì :**

God saw that the white-ant hill was large, so he gave favor to the small one.

497. **Şiáko dùnmũdùn kạnádzá ! a tun dzákạn 'jè gí nạ, a tun u 'kpa cé à :**

A child is sent home for its meal not to go and spin a top.

498. **Şirĩa dá nyạ 'zà gbakó u jịn 'nyaba à, kámi nạ u de yìzè nạ, ácịn wun èjịn o :**

For an old man to wear a fancy cord is not a sign of pride, for when he was in his prime that is how he dressed.

499. **Sunạ zà yì dzămi wun o, àmâ nyạ yìgbèci yì kayimi :**

A man's name is his bridle, *he stops when called* ; but a thief's is his spur, *he runs when called*.

500. **Súnşun kpátá u bè binákún :**

To remain quiet is the same as being angry.
(Be sociable.)

501. **Sũsũmàrì! èdě sunsùnci wuṅ
èwo 'cìṅ à :**

A poor man's cloth never smells of dye
(i.e., he cannot afford it).

502. **Swàfà à dā bo mi à gò 'wó, u dā
bo à mi à gò 'wó :**

If I have to take pawn I will get my mo-
ney, and if I do not get pawn I will
get my money.

503. **Tá gwa ngò 'kùṅ sókùṅ, ekùṅ
otsó gò 'zà lě :**

Stretch out your hand and help lift the
corpse over the wall, for the corpse has
lifted others over.

504. **Tákotalábí! ebe bạ tábà à :**

The red monkey does not break down the
tobacco plant.

505. **Tákùṅ na ènyi nyankpa 'mi na,
wuṅ gá a lá da u tá re o :**

The stone that bent the edge of the iron
is used to straighten it out again.

506. **Tákùṅ na pìṅ gwa na, wuṅ áfo
gwa tsokòwǒngi :**

The stone that is too large for the hand
will not be used in a guessing game.
(You are not included.)

507. **Tàṅkpóló ta tsúkùṅ, eṣì wọṅ u
gò 'wó :**

The toad was picking a bone, and the dog
caught him and made him pay a fine
(i.e., let everyone keep to his own).

508. **Tàre bè ezà nyi, ezà ájìṅ u ga-
gwa o :**

By the help of another one gains freedom.

509. **Tàrùbà bè 'yě̀nà nyi, kící we à
lǎ o :**

Which do you chose, weak sight or total
blindness ?

510. **Tà-'zà-tà'tí-a-gi, na de zògùṅ gú-
bà à, ci gǎ wuṅ à yǎyé zèmpà
o na :**

A person having only one mat deceives
himself when he says he will sleep
outside (i.e., if it rains his mat will
get wet and he has no other).

511. **Téténgi egwa lè cigbạn ba o, nạ-kà ci jịn àsára :**
By just a very little did the arm miss the tree, and thus prevented the body from misfortune.
512. **Tílè de ebe ci èkún 'kó o :**
Necessity causes the monkey to sell shea-butter fruit. (It is his food.)
513. **Tílè lá kạnagi mũ yaká o :**
Compulsion makes the monkey eat red-pepper. (Hunger is good sauce.)
514. **Tílè, tílè, Mặmặ Kòlỗ nu 'gbè :**
It was only by force that Mặmặ Kòlỗ went to the hoeing gathering (i. e. he was compelled to work).
515. **Tílè wụn èciң dùңfé 'bà bo à :**
Force will never be without a place to sit down.
516. **Títimàtì ! biyé sịdzò 'zà à :**
To walk backwards is not the correct way.
517. **Tò yerengi tò gòdò, elúgi gúbà zị kpáta o :**
A humming bird and a pelican, two birds

in the clearing (i.e., life is life however small the body).

518. **Tsòba wuṅ gá èbe yěgbà nyi o :**
Familiarity breeds contempt.
519. **Tsóci 'zà gá ápìṅ 'gbṅ, wuzì
wuṅ ápìṅ dzũṅgi o :**
If the master cannot squeeze in at the main entrance, the slave will be unable to enter the back gate.
520. **Tsùkùṅ kàkò, wuṅ gá a suṅwa
a ci wa na tá na :**
They use a crooked stick to get out a straight one (i.e., use what is at hand).
521. **Tsùkùṅ na a cé màkuṅduṅnu
na, ebà átiṅ a ci à lǎ wuṅ o :**
The stick that was thrown at the hyena *during the night*, will not be brought back till the morning.
522. **Tsutá gbàgbà, u ma yá :**
Pepper is small but it smarts.
523. **Tsutsu, èmìtsò u yì o, u jìṅ 'ga
à, àmá 'fo na wuṅ à bě na,
wuṅ ázè 'ga yà yi 'fo gá :**
Daeth is the owner of the house and is no

stranger, but when it comes, it will be a stranger to us that day.

524. **Tsutsu gò nusa nyi, u gò dzákàngi nyi à :**

Death becomes the old ; it does not become the young.

525. **Tsutsu lakoro, dzákàngi à fe wuṅ à :**

If death were to blossom, a child should not pluck it.

526. **Tukpa mi ádzwa fini :**

My ear has begun to sprout leaves. (Said after one has been listening for a long time.)

527. **Tukpa èwo 'gà gúbà à :**

The ear doesn't hear two words *at once*.

528. **Tukpapa u lugwa tukpa átsu à :**

Contant reminding does not allow the ear to die (i.e., to forget).

529. **Tunci ndă a tà o, a tà ndă à :**

They may deceive the father's messenger, but they cannot deceive the father.

530. **U da Tùm bo à, u ma da Tùm bo à :**

He is neither at Tùm nor at Tùm (i.e., he is on the fence).

531. **U fín nuwọ́n na sì na à, sáyí nuwọ́n na ávun na :**

He does not drink water that has settled, but water that is riled (i.e., he likes to be contrary).

532. **U gà ávò, wun à bẹ mwọ́tswá :**

If it goes bad it will smell.

533. **U gá wun à gí mǎní à, àmá wun ègí romági u :**

He says that he will not eat caterpillars, but he drinks the soup of them.

534. **U lá u fù nuwọ́n, u ma lá u gbo zùnmà :**

He gave him a bath and then rubbed his back (i.e., he was well treated).

535. **Vonkpára wun à kà sòkógbà à :**

A potsherd cannot stop an aerolite.

536. **Vùdùnnù yì èrǐ 'cìṅ o :**

The finger-nails are a proof of the goodness of the indigo dye.

537. **We áfédùn ge we à nàkìn ge:**
 If you sit down well you will rise up well.
 (Do good in this life and you will not
 be ashamed in the next.)
538. **We à gǎ, gǎ, a ga gbá 'o ma,
 ga lugwa a tso 'o ma :**
 If you do not wish to be dragged along,
 why don't allow them to overtake you.
 (Keep away from trouble.)
539. **We ákpe gǎ ecipecci má, wo pa
 kân lě :**
 If you know that roasted yams are sweet
 then you had charge of a farm once.
540. **We à li 'na da dzufa? :**
 Will you put fire in your pocket ?
541. **We ásó 'gùn, we à bě ásó tsú :**
 If you are able to hide sickness you may
 also be able to hide death (i.e., one
 may become efficient).
542. **We gá gǎ gǎ, egi u ga ko 'yì ya
 ma, egi gá wun à mǎ 'nunù à :**
 If you say that the lad must not hoe down
 any corn, he will not make a good
 farmer.

(Cp. Experience is the best teacher.)

543. **We gá gà gǎ, nuwọ̀n nyá 'zà
wun à gbị̀n à, nyá wotsó à tí
sonyí ma à :**
If you say, that the water another person
put on, will not boil, then your own
will not steam either. (Do not entertain
unkind thoughts.)
544. **We gá pa 'gbàn na wo gá áfé
cínwọ̀n na, bòngi we à de fe o :**
If you make a pruning stiek thinking to
pluck honour, yuu will pluck immature
fruit [dishonour] (i.e., greatness is
not easily obtained).
545. **Wo dá bişe lo 'bà niṅ, wo gá à
zĩn gùlú we à dǎ zĩn o :**
If you enter a city carrying a fowl you
will come out carrying a vulture (i.e.,
food is scarce in a city).
546. **Wo èni wo ma ènyà :**
You are drumming and also dancing (i.e.,
doing two things at a time).
547. **Wo gá ádàdà tsu, we à dàdà
zĩn 'zà :**

The sooner you die the sooner you will return in another person (i.e., your name will be given to the next child born in the family).

548. **Wo gà ágò 'tsú gwa dāngi o, wo lá nyakungbárá wu ci yíta u bo :**

If you intend to take a rat from a cat you had better kill a lizard and place it in front of her.

549. **Wo gà 'ǎ kútí tú 'nyā, lá 'yé be u dā re :**

When you place a juju on anything put your eye on it also (i.e., do not trust in uncertainties).

550. **Wo gá à lǎ dūkùn sakùn, wo ke u kà :**

If you are going to pick up a broken pot, put your hands around it.

551. **Wo gá bò jèkpe yà rākpe wo lá u kpéí :**

If you make a dish of porridge without sauce for an ignorant nan, you had better tell him what to do with it (i.e.,

it is necessary to explain the simplest things to some people).

552. **Wo gá de tanzàri nà wo gà 'ă dā enā 'gó nā, lá dā enā 'mì :**

If you have any antimony to blacken the eyelashes of wild animals, put it on the eyes of domestic ones first. (Cp. Charity begins at home.)

553. **Wo gá èjin siri gǎ we à lo 'zì, wo wún 'zà o, àmā kámi nā wo gá dzùn nā, ezà wún we yi o:**

While you are preparing to go on a journey, you own the journey, but after you have started, the journey owns you.

554. **Wo gá gà gǎ, we à tá lě, elúgi gà 'ă 'yì gǐ :**

If you are going to talk about olden times the birds will eat your corn (i.e., pay attention to your work).

555. **Wo gá gun langbà, langbà à tun 'o 'kà :**

If you climb a *langbà* tree, the thorns will prick you.

556. **Wo gá jin "Mgbá" wo ba mgbá yé :**

If you say "Isn't that so?" you had better give the wink with it.

557. **Wo gá le nusa yé èbici, kágă wun ènyă 'nyă à, àfè enyă ènyă u :**

If you see an old man running, he is either chasing something, or being chased.

558. **Wə gá le nuwon 'fú yà 'zà gă, u fín, u ci jin yèbo à, wo le nyă tsulá yà u dégi :**

If you mix a drink of honey and water for a person, and he is not thankful, then mix some *tsulá* for him. (The *tsulá* is very bitter.)

559. **Wo gá lo gbàtâtsúnzì we ci dà lă nnă nyă ewó wòn, ze à bĕ wò gbàtà o ?**

If you go for the payment of a debt and seize the things by which they work

and trade, how can they then pay the debt? :

560. **Wo gá lo 'mì nnǺ 'o, we ásá èmì nnǺgi o:**

When you are calling on your first-aunt call on your second-aunt also.

561. **Wo gá ma 'gi dèdè, tílè 'o de; ndǺ dèdè gà 'Ǻ wo ma, tílè lá wo de :**

If you have a bad child you are unfortunate, if you have a bad father you, are unfortunate (i.e., there is no help).

562. **Wo gá sị tswata ká ndondò dé, enǺ à bẻ tịn dǺ 'o 'nya :**

If you loiter about the blacksmith's shop all the time, a spark will fly and set fire to your clothes.

563. **Wo gǺ, we à tun gíwóngíwo tun à, wotsó à de 'wó gị à :**

If you say that you will not send a messenger who withholds part of the money, then you will not receive any, for is the kind who can extort money for you.

564. **Wo gá yà gùnci cigbè, wo lugwa egùn u lo u nîñ bédzò, ebó u de 'bà u kpe kunḡkunḡ nyá cigbè ye :**

If you intend to give a sick man medicine let him get very ill first, so that he may see the benefit of your medicine.

565. **Wo gbódzú sá 'nyá gbàgbà, cé gwa 'á ya dā ba gbān gā :**

You thought you were shrewd when you cut the food into small pieces, but the one, who handles it and puts it back again, (i.e., does not buy) is more shrewd.

566. **Wo gún 'zà wo sá à, we águn langbàláci, wun à ba 'o ba à, wo gā ásá :**

If when passing another you do not turn to the side ; you will, whether it pleases you or not, when you meet a person carrying thorns.

567. **Wo lá mi da gbān dà áfā 'dě, we ci gā we à bē 'ǎ 'dě dzũ mi èfogi o :**

You took me to the market place and stripped me of my clothing, and now you say you will reclothe me up a lane (i.e. as the punishment was public so ought the reparation to be).

568. **Wo na gò 'ge yà kuci na, wo gá à gò m̀ngè dà yiz̀eci o :**

You, who took the beer to the spirit, must bring back the jug to the people.

569. **Wo na lá 'ge lo fìn dà yà kána na, wotsó gá à gò m̀ngè z̀in kìn nyi o :**

The one who carried the beer up to the monkey must bring back the jug to the earth.

570. **Wo, na z̀è 'dẽ làkò yà Lológi na, wo gá wú u ebágo o :**

You, who made over the cloth for Lológi are the one who taught her to be proud.

571. **Wo wún 'sa we, wun ába wo lá nyá 'o ka dìnni :**

You own your salt, if it pleases you, you may use it to fry flies.

572. **Won n won átsotso : bò m bò**

mạ álokpá :

Catch me, is close by ; save me, is far away.

(When in trouble friends are few.)

573. Wuṅ ágũṅ, u mạ ákayé :

It is all here but still I am bewildered.

(Said when one cannot make out what is wrong.)

574. Wuṅ ákuṅ nàkà, wuṅ à kuṅ 'zuṅ :

If the meat has had enough heat the oven has also. (Both have had enough of this quarrel.)

575. Wuṅ à tuṅ kũṅ kpàta ci sẹ nu-wṅ à :

She gets water before she reaches the watering place. (Said of one looking for trouble.)

576. Wuṅ èwo wo a fà gbàtáci 'dě, àmâ u gũṅ bè yavũṅ nyi lẹ à :

He has heard say that they would strip a debtor of his clothing, but he has never met a naked person yet.

577. Yàbà mạ 'gi dèdè, 'á nnà u wu :

The banana bears bad fruit, for it kills its

mother (i.e., by breaking down the stalk).

578. **Yàgbàci nà wọnyé nà, u yì nín-
mǐ u Ebági o :**

The shrewd Yagba man calls himself an Ebági man. (By being polite he can pass in good society.)

579. **Yàwǒ de 'tí à, a lá egà wǔncìṅ
gbṛṅ línà à :**

If a bride does not prove to be a good wife they will not blame the one who arranged the marriage.

580. **Yěbònci nyá Sàmbò, u gǎ, wuṅ
à kún 'nyà lo n zṛṅ à :**

The blind man of Sàmbò says that he will not sell a thing, to one who says " I 'll be back in a minute. "

581. **Ye èjṛṅ 'gùṅ ké 'gùṅ :**

You are making and leaving trouble (i.e., you are not settling the matter).

582. **Yěle ge gá wuwo :**

Seeing is better than hearing.

583. **Yèkó kpátí là mǎngè gbàṅwǒ, a
ye woro tú be, u là ọtá :**

The first road *to the watering place* broke thirty pots *because it was uneven*, therefore they made a new one and it broke sixty. (Let well enough alone.)

584. **Yèkó kpáwún wu 'zà à, dà u, we à bĕ ábo :**

A long road will never kill anyone, but if you walk it, you will get tired. (Do not fear a great task.)

585. **Yèkpa dèdè a kpa, a ci tú kata 'tí tē o :**

It was a bad thought that made them build a fire-proof house. (Taking precautions means that you suspect.)

586. **Yĕliyeli lu enya ndondò gwa à :**

Day after day will not allow anything to remain unfinished.

587. **Ye 'nà gún, ye 'nà gà :**

Kindle a fire and then scatter it. (Do not destroy your own work.)

588. **Yeşí bàtá tsana o, yeşí bàtá èfa o :**

During the night the fever increases, and during the night the fever abates.

589. **Yézàgòwǒ nyá gùṅci, u gǎ, bǒci ge à, wùṅ à fíṅ cigbè be à :**
The hard-faced sick man said that the doctor was no good and that he would not take any more medicine.
590. **Yi gǎ ájè, yi à bǐ ámǎ kpàta mǎ :**
If we drift down we shall arrive at the landing place.
591. **Yìgbèci ba mi gǎ yékáci :**
I think more of a thief than I do of a forward person.
592. **Yìgbèci èwǔnyà 'lu à :**
A thief never tells how often he has been thrashed.
593. **Yìkuṅnuci ágbìṅ, 'nyá nà nyi bo nà dókuṅ :**
When a palm tree falls, the loss is a very great one. (When a great man dies the country suffers a great loss.)
594. **Yisa gǎ ágǎ mǎ, lá u fíṅ tò cèki :**
If the *yisa* food is sweet, drink it with the settlings. (Enjoy a good thing.)

595. **Yìsa gà ágbǒ, wuṅ ágbàṅ nu-
wṅ :**
If the *yìsa* cake is a large one it will make
a thick gruel.
596. **Yìsà nà jìṅ ázìki nà, kìn bo a gí pa
u 'tí o :**
If the granary is full, it will be necessary
to stand up to tie the top. (Prosperity
can be seen.)
597. **Yìzè bo a jìṅ yìzè o, a pa 'kún
cékà à :**
In the world they do worldly things,
but they never carry a corpse about.
(Do not act ridiculous.)
598. **Yìzè gbàngbǎ yi èle gbání o :**
We are living in the age of ducks now (i.e.,
young ducks run on ahead of the old
ones, so do the children of to-day).
599. **Yìzè, okú yìzè ; kámi, okú kámi :**
The world, hurrah for the world : the age,
hurrah for the age !
600. **Yìzè ṣì bo ṣì àmá kámi tsá yì
títí o :**

The world remains the same, it is only the times that change.

601. 'Zà dzúró u gá gba 'o dzú o, ebó-gábo nà wo le gərə yé nà we áyàbă o :

A red man struck you in the face, and that is why you step to one side when ever you see a red ant-hill.

602. 'Zà 'gà wũ u bè radzá :

To teach a person is like provoking him (i.e. he is made to keep at it).

603. 'Zà gbągbąnci wuṅ èlă 'gà ga 'zà sun à :

A sensible person will not trouble another over a *small* matter.

604. 'Zà gúbà èlele, 'zà ení ci èdìn ta-cìn, wawa wuṅ èle a yé o :

If two persons are sleeping on a mat and one wants to be in the centre, he must think the other a fool.

605. 'Zà nà à yà Makuṅ 'ya nà, u kpe Katsa 'bà :

If anyone would give Makuṅ a present,

he surely knows the way to Katsa,
Makun's village.

606. 'Zà nà bi lě nà, wuṅ gá tsá yí
bi re o :

The one who had a bad character still retains it. (It is difficult to get rid of a bad name.)

607. 'Zà nà èwǎ 'wùṅ nà, u gǎ yìsa
ádzu o :

The one who is seeking trouble says that the *yìsa* food is watery. (At its very best it is a thin gruel.)

608. 'Zà nà èwǎ 'zà nà, wuṅ à jìṅ
'nyà nà wuṅ à de 'zà nà :

The person who wants to have followers, must do that which will bring him followers.

609. 'Zà nà de kùṅkwà nà, wuṅ gá
a èmà wara o :

The one who owns strung cowries, is the one to whom they will loan loose cowries. (If you have security you can borrow.)

610. 'Zà nà ègbìṅ micíṅní dā Edù o

**na, wuṅ èbe u kuṅdó be ; 'zà
na èto u fín na, wuṅ èké u
ké :**

The one who expectorates in the Niger River helps to swell it, and the one who drinks from it helps to lower it. (Every little counts.)

611. **'Zà na gá bè na, u ba 'nya u :**

Whoever wishes to blow why let him make his own *whistle* (i.e., do not borrow).

612. **'Zà na má 'níkó na, wuṅ à sa
nínmí u kaye bi à :**

A good singer will never give himself a bad name.

613. **'Zà naṅa ága yéká u yé dìn da
evo bo à :**

This person is too shrewd, he cannot be drawn into a calabash.

614. **'Zà naṅa u dà yèkó lě à, sáyí
kaḍa :**

This person never took a straight road before, always a crooked one. (Said of one who doesn't do the right thing.)

615. 'Zà nà sị kīn bo nà, u bè kpe
'yé 'kò ye à :

The onlooker, sitting, thinks that he knows all about boxing. (Cp. It is easier said than done.)

616. 'Zà nà tsò 'dù nà, wuṅ èto 'dù
fīn :

The one who is near the Niger, will drink of its water (i.e., if you are near one in authority, you will benefit by his influence).

617. 'Zà nà tsu nà, wuṅ gá èdīn 'zà nà-
zì ké nà gwa o :

The one who died *first* is the one who is dragging down the rest.

618. Zà nà, wuṅ gá èsa bǒci o :

The inexperienced man cured the doctor (i.e., the non-professional man may have the experience).

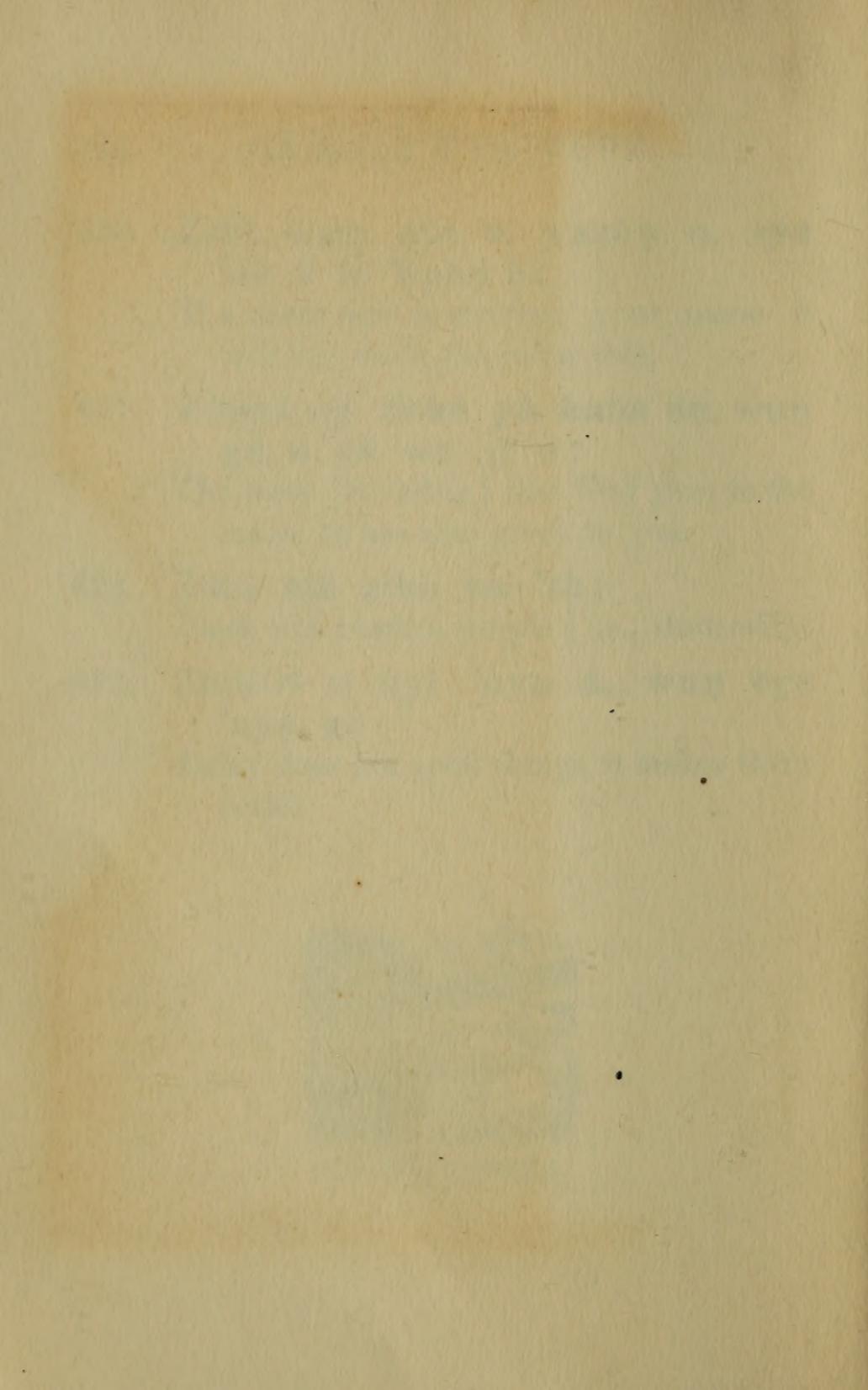
619. 'Zà ndondò nà gá we nà, u yé
màkézè yà we yi à :

You are unable to surround the one greater than yourself.

620. **Zebi, wuṅ áta 'o 'yazùṅ o, eya
we à lo 'kpàṅ à :**
If a mean man is steering your canoe it
will not reach the other side.
621. **Zùnyě nà Sòkó yà kaba nà, wuṅ
gá u yà we yi o :**
The piety [covering] that God gave to the
maize he has also given to you.
622. **Zìkò èlǎ zìkò ba 'zà :**
Black will blacken people (i.e., shun evil).
623. **Zìṅkiri u nyi 'nya à, wuṅ ège
'nya ge :**
Delay does not spoil things, it makes them
better.



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